APR 13 1915
CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY
University Library Berkeley Cal

THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE EIGHTH MISSIONARY DEPARTMENT WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO, AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH.

Volume L. | FOR CHRIST AND THE CHURCH | Number 9

San Francisco, April, 1915.

The first Easter Dawn

Pacific School of Religion Berkeley

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

ACCOUNTANTS—CERTIFIED PUBLIC.

*Frederic M. Lee, 401 Mills Bldg., S. F.
*McLaren, Goode & Co., 519 California St., S. F.

ART GLASS AND CHURCH FURNITURE.

*Spaulding & Co., Jackson Boulevard and State St., Chicago.
*J. & R. Lamb, 23, 25, 27 Sixth Ave., New York.
*R. Geissler, 56 West Eighth St., New York.
*W. & E. Schmidt Co., 308 Third St., Milwaukee, Wis.
*Thomas & Schneider, 607 Howard St. Garfield 2365.

BANKS.

*The German Savings & Loan Society, San Francisco.

CARPET CLEANERS.

*J. Spaulding & Co., 353 Tehama St., San Francisco.

CHURCH EMBROIDERY.

*St. Mary's Guild, Trinity Church, Gough and Bush Sts., S. F.
*Cox Sons & Vining, 72 Madison Ave., New York.

GROCERS

C. H. Offerman, 1347 Sacramento St. Phone Franklin 5650.

PRINTERS AND ENGRAVERS.

*Foster & Short, 342 Howard St., S. F.

SCHOOLS (BOYS)

*St. Matthew's School, Burlingame, Cal.

SCHOOLS (GIRLS)

*Miss Harker's School, Palo Alto, Cal.
*The Hamlin School, 2230 Pacific Ave., S. F.

MARKETS.

*A. O. Rossi & Co., Cor. Sutter and Polk Sts., S. F.
*Levy, Schweitzer & Co., 136-148 Fifth St., S. F.

BELLS.

*The C. S. Bell Co., Hillsboro, Ohio.
*Meneely Bell Co., Troy, N. Y.

EMMANUEL INSTITUTE OF HEALTH.

*Rev. T. P. Boyd, 166 Geary St., S. F.

MEN'S FURNISHINGS.

*Porchers & Seagrave, 1254 Market St., S. F.

*Advertisers in The Pacific Churchman

Miss Harker's School

Palo Alto, California

Boarding and day school for girls. Certificate admits to Stanford, University of California, Vassar, Smith and Mills. Intermediate and primary departments. Great attention given to music, arts and crafts. Home economics. Special nurse for younger children.

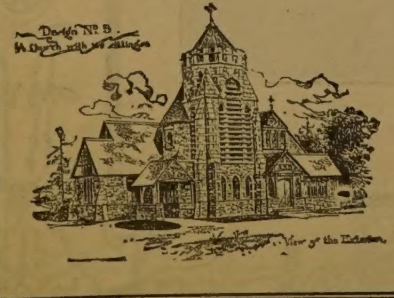
Catalogue upon application

The Emmanuel Institute of Health

SAN FRANCISCO, CALIFORNIA

A School of Health and Happiness: Teaching and Practicing the harmonious use of Spiritual, Mental, and Material Forces for the relief of human ills. Resident course of Instruction. Patients received for treatment. A postal card will bring you the Circular of Information and a copy of The Emmanuel Press—*a live wire* on the subject of health and happiness. Address:

REV. THOMAS PARKER BOYD,
THE WHITTELL BUILDING, 166 GEARY ST.
PHONE SUTTER 4788 SAN FRANCISCO



Ascension Day Memorials

why not decide on your Gift at once, write specificately for Information and Data, also Photograph. We design and execute in Wood, Metal, Stone and Marble, Art Glass Embroidery etc. to Donors instructions and limit of expense designated.

Remember Parcel Post facilities shipment at small cost.

J & R LAMB
STUDIOS 23-25-27 SIXTH AVENUE NEW YORK

"Nine Years After Event"

Resolutions Passed by the Leading Clergymen and Others of San Francisco in Regard to the "Nine Years After Event."

The City of San Francisco was visited by a devastating fire on the 18th day of April, 1906, the destructive character of which was as great as that of any cataclysm known in history.

During the past nine years the world has witnessed the rise of San Francisco to a position stronger and more enduring in every respect than before the fire, and crowned by the world's greatest International Exposition, thus presenting in concrete form a contrast with the cities of the Old World which failed to recover from the catastrophes that visited them.

The City of San Francisco, built on this western outpost, is a geographical center with a growing trade between the Orient and the Occident, and stands as a pre-eminent illustration of what modern civilization may achieve through avenues of peaceful pursuits, as contrasted with periods when might and the sword prevailed.

And furthermore, from a careful analysis of the statistics and facts that contributed to the rehabilitation of this city, it appears to us to offer the most striking illustration of the great forces that made it possible. And chief amongst such forces we recognize that throughout, and by reason of, the long period of peace enjoyed by this nation, there has developed a co-operative life, in which the brotherhood of man has been the primal factor. Thus, when the city suffered in the destruction of property to the extent of several hundred million dollars, the means for its replacement had already been provided for, through that co-operative spirit, known as "Insurance," to the end that the burden of this city's reconstruction fell very largely and evenly through that part of the civilized world of leading commercial activity. Nor does the fact that a commercial spirit entered of necessity into the act diminish the force of the altruistic life thus presented.

Therefore, In recognition of the above facts, and the lessons which they convey, and on the threshold of the opening of the World's International Exposition, which stands for the pursuits that lead to the world's peace, we do hereby

Resolve, That on Sunday, the 18th day of April, 1915, we shall commemorate these world-known facts by services of Thanksgiving in all our respective places of worship, with sermons expressive of our gratitude to Almighty God that we are privileged to live in a land and in a community where the victory of the pursuits of peace has been so strongly demonstrated, and that in addition to the special services thus to be held, we shall hold a Mass Meeting in the Municipal Auditorium, to which the entire population of the city shall be invited in order that we may, in a spirit of unity, give public expression to our appreciation and thankfulness. And we do hereby further

Resolve, That this resolution shall be given to the press of this nation and of the world, with the desire and belief that all people may join with us in commemorating a course of events which offer the strongest foundation, upon which an appeal may reasonably be based for the peace of the world.

WILLIAM F. NICHOLS,
Bishop of California.
FREDERICK W. CLAMPETT,
Rector of Trinity Episcopal Church.
DAVID STARR JORDAN,
Chancellor, Stanford University.
CHARLES F. AKED,
Minister of the First Congregational Church.
H. J. McCOY,
General Secretary, Y. M. C. A.
E. R. DILLE, D. D.,
Pastor M. E. Church.
EDWARD J. HANNA,
Bishop of San Francisco.
BENJ. IDE WHEELER,
President of Univ. of California.
MARTIN A. MEYER,
Rabbi, Congr. Emanu-El.
CALEB S. S. DUTTON,
Minister First Unitarian Church.
WILLIAM KIRK GUTHRIE,
Minister of First Presbyterian Church.
EDWIN H. HUGHES, D. D.,
Bishop of M. E. Church.

EASTER DAY.

Easter Day is a festival of great joy to all believers. It is the pearl and crown of all days, commemorative of the life of Jesus. It would be quite impossible to over-estimate the value of its relationship to the entire Gospel story. The richness of His incarnation, the significance of His baptism, the glory of His sufferings, the preciousness of His Crucifixion, could mean nothing to the world if He had not risen from the dead. Upon that supreme fact rests the integrity of the Christian faith. Again and again He revealed this truth in words, that for the time, were not understood by the disciples. It was fundamental, and therefore an inseparable part of the scheme of redemption. As, then, the sun is the center of the solar system in the natural world, even so is the Sun of Righteousness in the spiritual world.

So it was Divinely ordered that no man should exercise the office of one of the first apostles who had not been a personal witness of the resurrection of Jesus Christ. And as in the case of the first apostles, who first proclaimed the message, so did it hold true in the life and ministry of St. Paul. To him was vouchsafed a special revelation, in which the resurrection became the central truth. But if the retionship of this truth to the Gospel story is of such vital value, it holds equally true in its relationship to all life. He became "the first fruits of them that slept." In his letter to the Corinthians St. Paul stated the position very clearly: "For as in Adam all die, even so in Christ shall all be made alive." Therefore, the Gospel of the Resurrection is the gospel of life. No wonder that Easter Day should be a day of great joy to all believers.—*The Evangel.*

GOOD FRIDAY AND EASTER DAY.

No two services present a more striking contrast, and at the same time are more closely related than those of Good Friday and Easter Day. One can not be understood without the other. The joy of resurrection morn can be realized only by those who have entered into the mystery of the crucifixion. This thought has laid hold upon the conscience of the churches which have so largely neglected the feast days, so beautifully expressed in the Angelican Communion. The evangelical communions, outside of the Anglican Church, are giving deeper and more frequent attention to the commemorative services on Good Friday. It has become a central thought of Holy Week, and in many of their places of worship elaborate services are held. This is a wholesome sign of the times.—*The Evangel.*

PHOTOGRAPHS WANTED.

Rev. C. L. Miel, rector St. Peter's Church, San Francisco, will be greatly obliged to any Churchfolk who may be able to lend him photographs of the Revs. William L. Githens, W. C. Powell, W. S. Cochran, or Geo. C. Whyte, former rectors of St. Peter's Church. The reason for this request is the desire of St. Peter's to have a full series of portraits of former rectors for installation in the new and permanent church building. Early replies will be greatly appreciated, and any costs connected therewith gladly and promptly paid. Please notify Rev. C. L. Miel, 420 Twenty-ninth avenue, San Francisco, Cal. Any photograph loaned will be promptly returned. The idea is to have enlarged copies made from the photographs loaned.

"BETTER TIMES"—EASTERWISE.

There is a widespread hope for "better times." Easter is the bringing in of a better hope for the "eternities." The confidence that awaits a turn in the temporal things "which are seen" is but a parable of the Easter faith in the eternal things which are not seen. World worries and anxieties are thick about passing world conditions. To seek relief, to watch and work for flush prosperity and peace again is an inevitable absorption. But we must not forget the still deeper absorptions:

"Life like a dome of many colored glass
Stains the white radiance of eternity."

When the home is left lonely and aching of heart by the loved one called to the colors, when that one entering the trenches is conscious that the trench may be his grave, the thought of a peace declaration which would terminate the strain must be very sweet. But once the fatal stroke, then the desolated home and the tragic death roll pass the sorrows beyond the things temporal into the things eternal. And so it is with all our battle of life. Absorptions for better times in world conditions—come sorrow, come sickness, come death—are deepened into absorptions in the daze and mystery of the eternities. And the Easter message then that "ye sorrow not even as others which have no hope" is of the glad guerdon of "better times" in terms of better eternities.

WILLIAM F. NICHOLS.

AT THE FOOT OF THE CROSS.

Before Thy Cross, dear Lord, I lie
Abiding in a blessed place.
Yet scarcely dare I to look up
And see Thy face.

In Thy dear feet, so lately bathed,
With Mary's tears, deep wounds I see;
Oh teach my feet, Lord, from this hour
To follow Thee.

Thy hands are dark with cruel stains,
While mine in loving palms are prest,
Oh teach me, Lord, how my weak hands
May serve Thee best.

Thy side, dear Saviour, can I bear
Its great sin-pierced wound to see?
Oh take, take wholly this poor heart
That bleeds for Thee.

—*Wilfred H. Hodgkin.*

Grace Cathedral.

ORDER OF SERVICES.

Sundays:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (in chapel).
10:00 a. m.—(1st Sunday) Morning Prayer.
11:00 a. m.—Morning Prayer with Sermon.
1st Sunday, Litany and Holy Communion.
Other Sundays, 12:15 Holy Communion.
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong and Address.

Week Days:
8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

Wednesdays:
10:00 a. m.—Litany and Holy Communion.

Thursdays and Saints' Days:
7:00 a. m.—Holy Communion.

GRACE CATHEDRAL.

On Easter day there will be three celebrations of the Holy Communion, at 7, 8 and 11 a. m. There will be music at the eight o'clock service, of a simple character. At eleven o'clock, the musical program will be more elaborate. The Bishop will preach. Morning Prayer will be said plain at ten o'clock. In the afternoon, there will be choral Vespers at four-thirty with members of the Sunday School seated in the choir, and a delegation from the Chinese Sunday school in the front seats of the nave. At eight o'clock Sunday evening, the service will be conducted by Golden Gate Commandery of the Knights Templar, and the Dean will preach the sermon. The music at eleven o'clock and at half past four will be as follows:

A. M.

Processional Hymn, "The Strife is O'er"—Palaestrina.
Kyrie and Gloria Tibi—Stanford.
Hymn before sermon, "Jesus Christ is Risen Today"—Worgan.
Offertory anthem, "Christ Is Risen"—Turner.
Sursum Corda—Plainsong.
Sanctus—Stanford.
Communion Hymn, "Shepherd of Souls"—Dykes.
Gloria in Excelsis—Old Chant.
Recessional Hymn, "Christ Is Risen"—Sullivan.

P. M.

Processional Hymn, "The Strife is O'er"—Palaestrina.
Magnificat—Parry.
Hymn before address, "Jesus Christ Is Risen Today"—Worgan.
Offertory Anthem, "Christ Is Risen"—Turner.
Te Deum—Stanford.
Recessional Hymn, "Christ Is Risen"—Sullivan.

At Morning Prayer on the first Sunday after Easter, the order will be:

Processional Hymn, "The Day of Resurrection"—Martin.
Anthem in place of Venite, "Christ Our Passover"—Schilling.
Te Deum—Stanford.
Jubilate—Sullivan.
Hymn before sermon, "Christ the Lord is Risen Again"—German.
Offertory anthem, "Christ Is Risen"—Turner.
Recessional Hymn 122, "Jesus Lives"—Gauntlett.

The afternoon service on that day will be marked by the presence of delegates from castles of the Knights of King Arthur and courts of the Queens of Avilion in San Francisco and the bay cities. The address will be given by the Rev. Lynn T. White, pastor of the Presbyterian Church in San Rafael. Portions of the rituals of both orders will be given.

Sunday afternoon, April 18th, at three o'clock, there will be a memorial service for the various Commanderies of the Knights Templar throughout the State. The oration will be given by Sir Gavin McNab, and the eulogy by Judge Waste. The Knights will march 500 strong from the Fairmont Hotel, and a choir of 150 voices from the churches of the city will have charge of the music. The Commandery prelates and the grand prelate will have seats in the choir.

Visitors to the Exposition who have attended the Cathedral have been asked to inscribe their names in a visitors' register, which is kept on the registrar's table in the vestibule. Already three pages have been filled.

Sunday evening, March 21, the Cathedral was well filled with a congregation that nearly taxed the seating capacity to listen to the Hon. Seth Low, LL. D., of New York City, who gave an interesting address on "Christian Unity." The distinguished speaker was introduced by President Benjamin Ide Wheeler of Stanford University. A choir of seventy-five singers from the Cathedral and the Cathedral Missions rendered the music. Officials from the New York State building at the Exposition occupied seats in the choir.

The Woman's Auxiliary and the Daughters of the King have been meeting on Tuesday afternoons during Lent to prepare articles for the Alaska box which will be sent soon after Easter.

The Girls' Friendly Society have a booth in the Palace of Education at the Exposition, and are about to open a lodge at 2121 Buchanan street for working girls. The president and secretary of the society are coming in April to take charge of the house for several months.

The Sunday School has been studying Osgood's "The Cross Goes Round the World," during Lent, and will make an offering for Missions at the vesper service on Easter Day.

GRACE CATHEDRAL NOTES.

On Sunday afternoon, April 11, the choral vesper service will have a unique addition in the presence of members of the Knights of King Arthur and the Queens of Avilion, young people's societies which have castles and courts in the churches of San Francisco and the bay cities. It is expected that about sixty representatives will attend in full regalia, and will occupy seats in the choir. A portion of the rituals of both orders will be given, and an address by the Reverend Lynn T. White of San Rafael, who has had a successful castle and court for many years.

On the following Sunday afternoon there is to be another Masonic service of a more general character. Members of Masonic bodies from all over the country are expected to be present. The addresses will be given by the Honorable John McNab and Judge William H. Waste.

On Tuesday afternoon, April, 6, at 2:30 o'clock, the regular monthly meeting of the Woman's Auxiliary will be held. The meeting will be addressed by the Reverend Arch Perrin, who will tell of his work among the prisoners of San Quentin. After the meeting the usual social hour and refreshments will be held at the Deanery. All women who attend the Cathedral services are cordially invited.

In this connection it is a matter of gratification to state that the women of the Auxiliary have met faithfully on Tuesday noons during Lent to sew for the Alaska missions. They have had the assistance also of members of the Daughters of the King. A goodly number of articles have been prepared, and will be sent soon after Easter.

The Cathedral Men's Club will meet in the Guild Hall on Tuesday evening, April 6, and have a pleasant social time with music and refreshments. An Italian traveler who is making a walking tour of the world will be present with his remarkable dog, to tell us of his interesting experiences. All men of the Cathedral are welcome. Let us get together and become better acquainted with each other.

The Girl's Friendly Society will hold a meeting on Thursday evening, April 8, in the Guild Hall. All members are urged to be present, as a pleasant social time is promised. The Society is about to open a lodge for working girls on Buchanan Street near Sacramento Street. Those who wish to know about it may consult with the branch secretary, Miss Woodward, or visit the booth of the Society in the Palace of Education at the Exposition.

Visitors to the city who attend the services are invited to inscribe their names in a visitors' register which will be found on the registrar's table in the vestibule.

The Young Women's Christian Association is receiving many requests from those who wish to secure board and room during the Exposition. Those who would like to list accommodations, please address Young Women's Christian Association, 12 Geary Street, telephone Garfield 1812, or Exposition Committee, Y. W. C. A., 320 Russ Building, telephone Sutter 2418.

The Cathedral registrar, Miss Giles, also has lists of accommodations which she will gladly furnish to any who desire them. Those who have accommodations to offer are kindly asked to confer with her.

THE ADDRESS OF THE HONORABLE SETH LOW, LL.D.

On Sunday evening, March 21, a great public service—the first of the projected civic services—was held in Grace Cathedral Crypt. The Cathedral Choir was augmented by the Choirs of the Cathedral Missions. Nearly every available seat was taken, the New York officials being seated in the Choir. The speaker of the evening, the Honorable Seth Low, was introduced by President Benjamin Ide Wheeler of the University of California. The following note on Doctor Low's address has been contributed by the Cathedral Calendar:

"The plea for Christian unity comes to us with added force from the lips of a man who stands so high in public life as the Honorable Seth Low. He might have chosen some great civic topic last Sunday night, and would have been listened to with respectful attention. But for a layman who is a loyal Churchman and a good Christian to take the subject which comes nearest to his heart before a congregation composed of representatives of many communities and some perhaps of no communion makes us feel how vital a thing religion is. Mr. Low spoke of the Edin-

burgh conference on missions, which he attended as a delegate, and the effect that it had upon him. He said that he went there feeling that foreign missions was a pious enterprise commanded by our Lord, and that we obeyed it as loyal followers.

He came away from the conference, however, convinced that Christian missions were the greatest force in history for promoting peace and unity among men. As a member of the World Conference on Faith and Order, he looked forward to the day when the same spirit now manifested among missionaries in heathen lands, drawing them together in the bond of a common cause, might be manifested everywhere. Outward differences would doubtless remain for centuries to come. Organic unity is a very distant ideal. But there is certainly one point in which it ought to be possible for us to proclaim our oneness, and that is in the Holy Communion. When all churches will be ready to welcome at the Lord's Table all who have made an open profession of their faith in Him, however differently they may interpret the Person of Christ, or the Sacrament He has ordained or the requirements of those who partake of the same, the first step will be taken toward the gradual obliteration of our ecclesiastical barriers. Churches may still go on holding their own conceptions as to what constitutes a valid ministry, but these conflicting views will not be allowed to prevent any earnest-minded Christian from receiving the Holy Communion wherever it may be had."

THE MISSIONARY EXHIBIT AT THE EXPOSITION.

Those who have not yet visited the booth in the Palace of Education at the Exposition which contains the exhibit of the Domestic and Foreign Missionary Society of the Pretestant Episcopal Church should do so at their earliest opportunity. The booth has a rood screen that marks its entrance and the screen can afterwards be used by a mission church. The space within the booth is ample and hospitable so that visitors can go in and out freely and examine the various interesting objects which illustrate the missionary work of our own branch of the Catholic Church. Here are models of several of our missionary compounds, charts and pictures, presenting different phases and scenes in our various mission fields, and samples of the work of the native converts. At the right of the entrance is a steromotograph which automatically shows pictures of missionary places and people. The stewards in attendance are always ready to explain these pictures to those who care to watch them. The exhibit is open every day except Sunday from 9:30 to 5:30 o'clock. On Sunday it is open in the afternoon only. The exhibit on Sunday is in charge of laymen. Men of the Cathedral who are willing to give one Sunday a month are invited to hand their names to Mr. John M. Raynor.

Miss Margaret Hobart, who has had charge of the exhibit since February and who is soon to turn it over to the clergy and laity of the Diocese, has been giving a series of missionary talks in the Guild Hall on the missions of the Church on Sunday afternoons at 3 o'clock. The last of these talks, which will be on China and Japan, will be given today (Palm Sunday). The talks are illustrated by stereopticon, which make a vivid impression of what the Church is accomplishing. The lectures are free and open to all.

The power that can heal you is like the life in the seed. It is there but you must water it before it will sprout. Your health can be restored by proper Mental suggestion—by being in harmony with God.—Emmanuel Press.

AN ARMY CHAPLAIN

who has four months leave due, would like temporary work any time after May 15, city preferred. ADDRESS CHAPLAIN,
c/o Pacific Churchman.

The Girls' Friendly Society on the Pacific Coast in 1915.

Energetic plans for the expansion of the Girls' Friendly Society on the Pacific Coast are going forward with such celerity that it is time the clergy and laity of the Dioceses of California were advised of all that is afoot.

The Girls' Friendly Society itself needs no introduction to many of our clergy, but for the benefit of such as do not yet know the noble work of this great organization for the betterment of girlhood, a brief account of the main features of the Society may be of value.

Started in England in 1875, by sanction of the Archbishop of Canterbury, the Girls' Friendly Society grew out of a pressing need felt throughout the Church for an organized constructive and preventive work among young women of the self-supporting classes. Under its stated objects, "For mutual help—religious and secular—for sympathy and prayer," the Society grew rapidly. And very soon the "Friendly" spirit struck a responsive chord in the hearts of Churchwomen in America, until today we number nearly fifty thousand members in the United States, while close to half a million members may be counted throughout the whole civilized world.

The unit of work in the Diocese is the Parish Branch, with its one officer, the Branch Secretary, its group of intelligently sympathetic women (Church communicants), as associates, and its group of members, and those who are serving the necessary term of probation before membership is bestowed with the giving of the "Badge," Card and "Guide."

The members may be of any creed, and from every walk of life without distinction, but all are drawn together with the older women, their associates, in a close and personal relationship through the strong bond of common interest—mutual striving after the four great cornerstones of character: Purity of Life; Dutifulness to Parents; Faithfulness in Work, and Thrift.

By living out the motto, "Bear ye one another's burdens," the wondrous joy of giving ourselves to Christ to share in His great work in the world creeps at last into every heart, and through the many activities of Branch life—for parish betterment, for missions, for personal advancement by classes of study, in ways spiritual, physical and mental, and for social work in the community,—each gains the precious conviction that she is really needed in the scheme of things, even if her lot is humble, and though little she can do, a tiny drop in the great Ocean of Endeavor.

The bond of unity in the Society is very strong; the same inspiring prayer is offered up by thousands night and morning for "Sisters" far and near; a member journeying to new surroundings is welcomed by the Circle in the city she has entered and soon finds loving, helpful friends to chase away the lonely feeling and kindly associates ready and able to give sympathetic counsel in time of need.

Through the payment of a percentage of the monthly dues (the total amount of member's dues being from three to five cents monthly, and those of Associates ten to fifteen cents monthly), to the Central Organization of the Society, we gain an inspiration in the thought that each one's pennies are making possible this whole great work, and thus it is in very truth the Girls' *own* "Friendly," which their thrift maintains.

There are two delightful features of the work that gain daily in popularity throughout the country: One is the maintaining of happy Holiday Houses, owned and operated by the Diocesan Organization and situated in some accessible, but healthy country atmosphere, whether in the mountains, or by lake or ocean, where the weary business girl finds a wondrous rest for tired body, troubled mind or burdened spirit, in such wholesome, re-energizing surroundings. We have eighteen Holiday Houses throughout this country whose popularity bespeaks their crying need. May not the Dioceses of California be blessed with such a possession?

The second work of growing interest is the all-year-round city "Lodges," where self-supporting and self-respecting girls may share the comforts of a veritable home at minimum expense. With a businesslike and spiritual-minded Churchwoman for House Mother, the "Lodge," when once established, is self-supporting.

Such a "Lodge" is now being prepared in San Francisco, to accommodate thirty guests, which it is planned to open for occupancy around the first of April and where all members of the Society who come to the Exposition City throughout the year may have a homelike, safe and inexpensive place to stay, in the cheery, "Friendly" atmosphere they have learned to love within their home Circles.

To bring more knowledge of this splendid, many-sided work for girlhood to the parishes of the Pacific Coast the Central Council, at their annual meeting in Memphis, Tenn. last November, determined to form the Panama-Pacific International Exposition Committee, well financed, to support a booth in the beautiful Social Economy Building, near our Board of Missions exhibit, as a headquarters for the Society in the West this year, and where the work of the Society may be studied by all who feel an interest, especially by our own Churchpeople that, the need for such an organization once being felt, many new branches may follow.

But for those who may not visit San Francisco this year and learn more of our work through the exhibit, the committee has undertaken to provide speakers and organizers, well instructed in the work, who may be called upon by any rector or group of interested Churchwomen to pay a visit free of expense to their parish, upon application to the Committee's Western Member for Extension Work, Miss Mary K. Jacobs, 332 South Ardmore avenue, Los Angeles, Cal., and all requests for information, whether by letter or through the furnishing of helpful literature, or through personal visits will receive prompt attention.

LECTURES AT ST. MARK'S, BERKELEY.

Beginning the first Wednesday after Easter, Dr. Boyd will lecture for six Wednesday evenings on "The Fine Art of Being Well." The lectures by topics will be as follows:

I. The Evolution of Disease and Cure.
II. The Spiritual Remedy for Disease.
III. Mental Methods of Health.
IV. Material Accessories to Health.
V. Remedies of the Great Physician.
VI. The Church's Message of Health.

Corner Bancroft and Ellsworth.

Have You Proved the Resurrection?

A Christian professor in a large university, who was recognized as the real spiritual leader in the institution, was asked by one of his students, "Do you think we can be absolutely sure that Jesus Christ rose from the dead?"

This was the measured, deliberate answer:

"I do not think that we can be sure about the resurrection. I believe that Christ rose from the dead, but I do not think that it can be proved beyond a doubt."

Was he right? Must the resurrection of our Lord rest upon a faith that falls short of the same surety that we have in our knowledge that Jesus Christ actually lived on earth?

It has been asserted over and over again that the resurrection of Jesus Christ is one of the best attested of all historical facts. And, indeed, it has been noted that in recent years one after another of the theories of the resurrection that are opposed to the Gospel facts has been demolished. Today it may truly be said that the unbelieving scholars are groping around for some explanation of the history of the Christian Church that does not need to admit the Gospel stories of the resurrection. The theories of fraud on the part of the disciples, of delusion, of non-death, and the vision hypothesis need only to be presented clearly to have an intelligent mind discard them. Edersheim has well said of Keim: "the greatest of negative critics has, by the admission of his inability to explain the resurrection in a natural manner, given the fullest confirmation to the fundamental article of our Christian faith."

But when all is said, the failure of the critics to offer a counter explanation does not constitute a logical proof that the resurrection is a fact. And if it did, that proof would be powerless to win men to a heart belief in the resurrection.

The resurrection of our Lord *does not rest upon historical evidence.* That evidence does not constitute the best proof of the resurrection. Nor does it constitute the witness that Christians may give with power to the resurrection. At the very best we of today can have no such physical evidence of the resurrection as the apostles had. They were eye-witnesses of the death and the resurrection. They spoke of things that they had seen and heard. But mark it well: This historical evidence was not what gave power to the witnessing of the apostles.

Jesus Himself, before His ascension did not attempt to give evidence of His resurrection to unbelievers. For ten days after the ascension the apostles did not give this witness, and had they attempted to do so it doubtless would have been without power. The historical fact of the resurrection did not prepare them to give a testimony that brought conviction to men's hearts and started the Christian church. They could not give this powerful witness to the resurrection *until the resurrection-life was imparted to them.* And the glad, ringing Easter truth today in this twentieth century is that what these apostles had nineteen hundred years ago, what these men had who were eye-witnesses of our Lord's resurrection, may be our present-day possession. The unanswerable proof of the resurrection does not lie back there among the historical facts of nineteen hundred years ago. It is a present fact, capable of present demonstration. The whole glad message of the New Testament on the resurrection makes this clear. It ties the resurrection to the present moment, and urgently invites us to share the secret.

Paul, the great apostle of the resurrection and teacher of resurrection truth, makes direct mention of the resurrection of our Lord in twenty-five passages. One of these passages points back to the historical fact, showing that "Jesus was declared to be the Son of God with power . . .by the resurrection from the dead." Six of these passages point toward the future, holding up the resurrection of Christ as the earnest and hope of the resurrection of our own bodies. Five of these six, including the great resurrection chapter in I Corinthians 15, touch also upon the relation of the resurrection to the present life. In the other nineteen passages the whole emphasis is a present-day emphasis, and the resurrection is tied up inseparably with the spiritual experience of every Christian. Paul proclaims the glad, living resurrection truth—that our Lord's resurrection is reproduced in every believer, that the exact likeness of the resurrection of Christ is found in every one of Christ's brothers, who also are living the resurrection life. To prove the resurrection, then, we need not ask if the facts of nineteen hundred years ago have been verified; but are the New Testament teachings of the resurrection experience of today found true?

The heart of the truth is given in Romans 6: 1-14: "We were baptized therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." And so the great argument continues, pointing out in the present-day life of Christians the marks of the resurrected Lord. Ephesians 1: 15-23 includes Paul's great prayer in which he makes the request that they may know "what (is) the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead and made Him to sit at His right hand in the heavenly places." Paul counted all things to be lost that he might know Him and the power of His resurrection. It is that power, Paul says, which God used to raise Christ, which is the same power God has used to make a new creation of every Christian.

Through all the history of Redemption there run two great streams of the human and the Divine. Redemption is through the Son of man and the Son of God; through blood and through power; through death and through life; through crucifixion and through resurrection. "He was crucified through weakness, yet He liveth through the power of God."

And what Christ has gone through, at every stage the members of his body are every stage the members of His body are cified with Him, that the body of sin might be done away. He was raised by the power of the Father; and we through that same power live a resurrection life, having the earnest of it in the Holy Spirit, and looking for the completion of it in the redemption and resurrection of our bodies.

We are not saved through blood alone, but through blood and power. Not through Christ's death alone, but through His resurrection. And of that second part of our salvation thousands of Christians have never taken possession. This is the "much more" salvation that Christ hungers to have us receive. Paul tells about it in Romans 5: 6-11: "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." The glorious salvation that we have through His death was not complete until that continual and marvelous salvation through His resurrection life was imparted to us.

The resurrection life then is the life that is Christ. "I am the resurrection." Not a Christ that was crucified and rose again nineteen hundred years ago, but the living Christ who is today dwelling within His temple. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." The New Testament takes the whole discussion of our Lord's resurrection from First Century history and puts it in present-day living experience.

When the world asks for an infallible proof of the resurrection, we should be able to answer by pointing to one of the new creations in Christ, the product and the living evidence of resurrection power. But why, if every Christian has in his body the Holy Spirit, who imparts this new life—why does the evidence not show in joy, in peace, in power, in victory over sin? Why are all not experiencing the three "F's"—Fellowship, Freedom and Fruit-bearing? Is it God's failure? The resurrection is indeed God's work. Only He can do it. But He can only do it when, by surrender to Him and faith in Him, we let Him work with power in us.

If any Christian in this 1915 Easter time who reads these words does not understand the glory and the power that are pictured, let him take no rest until he learns and enters into the simple secret. Last summer, at the Princeton Conference, a group of young men were bowing in prayer under a tree that had witnessed the beginning of many a miracle of grace, and sent forth men to win great victories on the foreign mission field. Charles E. Scott was with the young men in that group. He told them of miracles that had taken place in China. One of the men prayed that they might not only hear of these great things happening in a far-off land, but that there and then, that night, the same miracle of resurrection power might be worked. One strong young man in that group was fresh from the cold, blighting, deadening influence of a Y. M. C. A. college that makes its name a mockery by taking away the living Lord of supernatural power. The spirit of God nad gripped this young man when he came to that conference, where the power that was so clearly absent from his college was working. A terrible soul-struggle was going on. As he was on the point of surrendering all to Christ, there would come between him and his new faith the memory of one of his old professors, with his kind and winning personality and his reasonable arguments for the "liberal view."

As Mr. Scott told of the miracles in China, he illustrated with the story of the lame man. "When Peter said to the lame man, 'Rise up and walk,' the man might have exclaimed, 'Rise up and walk! Why,

that is the very thing that I cannot do!'" When Christ tells us to live the resurrection life, we do not feel the power surging through us, and we sit in unbelief. Faith seems an unreasonable thing. But when the simple step of faith is taken, then the power comes surging in, and we are able not only to rise and walk, but to leap and run.

So it was under the tree with that young college student. He made the surrender—a "stingy surrender" he called it, but the hands that were feebly stretched out in weakness the God of power took. Today that man is secretary of a Y. M. C. A., with a new passion for winning souls. One after another of his college mates he endeavors to bring within the spell of this new gospel of his.

It is the gospel of the Resurrection Life, the Life that is Christ.—*The Sunday School Times.*

Day Nursery of the Canon Kip Memorial Mission

President's Report.

It is with such different feelings that I greet you all this afternoon, not that my welcome could be more than it has always been in the past. But there is a real happiness in my welcome to you today, and when you have seen our nursery you will realize why we are so happy. This is our first annual meeting in our new building and it seems to me that, as on all great occasions, words are unnecessary. The place will speak for itself. We must have some reports, and I will let them tell you of the work in the past year, how encouraging it has been, for I feel we are reaching more than the children, and that has always been our hope. Many of our mothers and fathers have enjoyed the parties very much given by the Mission or through it for mothers and fathers only. Afternoon tea is given to them twice a month when they come for their children, and we hope soon to be able to do this once a week, as the directors (two of whom are always here to serve the tea) feel they are learning to know the parents, and keeping in such close touch with them, will be able to help them in their pleasures or troubles at any time. The continued loyalty and great interest and never-ceasing thought for the Nursery of our Matron, Miss Fox, is deeply appreciated by one and all of the Board of Directors. The Classes held in the Mission have been of great benefit and pleasure to our children, a number attend the sewing and dancing classes, also Sunday School. We have been able to have a student from St. Margaret's Training School for Deaconesses come to us for Kindergarten work with the little ones. It is a great help as there is no Kindergarten near us, and we only wish Miss Bickford could have the children oftener.

I will not stop to tell of our Christmas Tree, it was a very happy celebration. You must hear the Reports soon or you will think I have forgotten that I said words were unnecessary. It is hardly gracious to close with an appeal, but we do need more subscribers to carry on the great work which there is to do here, and is so much needed. If every one could only realize that it is more blessed to give than to receive, this work of the Master for little children would need no appeal. I feel like ending as Mr. Maxwell did last Friday when he told of St. Andrew's Inn; I am not asking for anything, but we need subscribers.

EUGENIA CAPPEE GRIFFITH.
President.

DINING ROOM

ROOF GARDEN

SECRETARY'S REPORT.

We welcome you all here today with a feeling of great pride and gratification as well as pleasure.

For so long we have worked and hoped for a new building which was adequate for our needs, and for so long one thing after another made it impossible, that now we really have this, which we feel is very satisfactory, it seems as if it could not be true.

We wish to thank you all, who by your interest and help and encouragement, as well as by your subscriptions, have made our dream a reality.

This year the number of children has grown from an average attendance of 27 children a day, to 41 children a day, and an aggregate attendance of 759 children a month, to 1036 children a month; so we feel that our usefulness is growing.

The children may be left here as early as 7 o'clock in the morning and called for as late as 6 o'clock in the evening.

Those old enough go to school, and we hope in time to give the younger children Kindergarten instruction; at present a deaconess in training gives them instruction two afternoons each week. They go to a parish dancing class and sewing school and we look carefully after their health. The doctors at the dispensary have been most kind in giving medical attention wherever necessary.

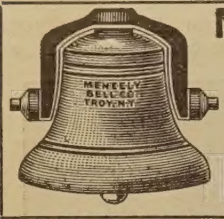
We give the children their luncheon; and bread and butter and milk in the afternoon, and the babies, of course, have all the artificial milk they need.

This building is so much bigger than the old one (as well as so much better), that it takes more care.

We employ a matron, who has full charge, and under her two helpers, besides a woman who comes in for half a day to do the heavier work. As these women do a great part of the laundry, as well as all the other work, we feel that they do very well and that our matron has her hands full keeping so

A. O. ROSSI & CO.
Successors to
BACIGALUPI, ROSSI & CO.
Wholesale and Retail Dealers in
POULTRY AND GAME
HOME MARKET, S.E. Cor. Sutter and Polk Sts.

Porcher & Seagrave
HATS
and MEN'S FURNISHINGS
1244 Market St.
Between Larkin and City Hall Square


MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

THE BOARD OF MISSIONS

Is the Church's Executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

ADDRESS, 281 FOURTH AVENUE, NEW YORK CITY

The Spirit of Missions, $1.00 a year.

C. H. OFFERMAN
GROCER
FRESH VEGETABLES
Phone Franklin 5650
1347 Sacramento Street at Jones Street

Art Glass and Memorial Windows for Churches
Special Designs Furnished Upon Application
Thomas & Schneider Art Glass Co.
605-607 HOWARD ST., SAN FRANCISCO, CAL.
Telephone Garfield 2635

YOU can help "The Pacific Churchman" by patronizing its advertisers.

many children employed and happy, as well as superintending everything.

If the mothers are able, they pay a small fee, but this is not nearly enough to pay our expenses and the Nursery is supported by monthly subscriptions. These are generally $1.00 a month, though some give as high as $5.00 a month and some few $5.00 a year.

At present our expenses exceed our income, by $50.00 a month and the expenses grow much faster than the income. So we hope that if there are any of you here today who feel that you can become subscribers that you will do so. I will be only too happy to take your names after the reports are finished.

We have been much gratified this year by donations of fruit, food, toys, and clothing, that have been sent to us from different parts of the State, which are a great help and which shows that the interest in the Nursery is growing.

We hope that you will all go through the building and see the children, so that you can form a better idea of what your money is helping us to do for these little ones and their mothers.

J. B. McNEAR,
Secretary.

To Men and Boys of the Brotherhood of St. Andrew, everywhere:

We offer our services to those members of the Brotherhood who may be coming to San Francisco during the 288 days that our great Panama-Pacific International Exposition is open.

If you desire information, or our brotherly guidance, write

The Brotherhood of St. Andrew
401 Montgomery St., San Francisco.

Personal calls must be exceedingly brief.

RESIDENCE TELEPHONE BERKELEY 2853 — TELEPHONE KEARNY 4068
FREDERIC M. LEE
CERTIFIED PUBLIC ACCOUNTANT
401 MILLS BUILDING — SAN FRANCISCO

Castilleja School for Girls
Accredited to Colleges East and West. Grammar and Preparatory Departments. Send for illustrated Catalogue.
Principal: Mary I. Lockey, A. B.
PALO ALTO, CAL.

"MY MOTHER"—A PRAYER.

(The following prayer is accredited to Tom Dillon of Seattle. Beautiful in sentiment, pleasing to the ear and inspiring to the soul, it is good to read; and after reading, it should be clipped and preserved in the scrap-book.)

For the body you gave me, the bone and the sinew, the heart and the brain that are yours, my mother, I thank you. I thank you for the light in my eyes, the blood in my veins, for my speech, my life, for my being. All that I am is from you who bore me.

For all the love that you gave me, unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me. All that I am is by you, who nursed me.

For your smile in the morning and your kiss at night, my mother, I thank you. I thank you for the tears you shed over me, the songs that you sang to me, the prayers you said for me, for your vigils and ministerings. All that I am is by you, who reared me.

For the faith you had in me, the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and your chiding, for the justice you bred into me and the honor you made mine. All that I am you taught me.

For the sore travail that I caused you, for the visions and despairs, my mother, forgive me. Forgive me the peril I brought you to, the sobs and the moans I wrung from you, and for the strength I took from you, mother, forgive me.

For the fears I gave you, for the alarms and the dreads, my mother, forgive me. Forgive me the joys I deprived you, the toils I made for you, for the hours, the days, and the years I claimed from you, mother, forgive me.

For the times I hurt you, the times I had no smile for you, the caresses I did not give you, my mother, forgive me. Forgive me for my angers and revolts, for my deceits and evasions, for all the pangs and sorrows I brought to you, mother, forgive me.

For your lessons I did not learn, for your wishes I did not heed, for the counsels I did not obey, my mother, forgive me. Forgive my pride in my youth and my glory in my strength that forgot the holiness of your years and the veneration of your weakness, for my neglect, for my selfishness, for all the great depths of your love that I have not paid, mother, sweet mother, forgive me.

And may the peace and joy that passeth all understanding be yours, my mother, forever and ever. Amen.

The German Savings and Loan Society
SAVINGS (THE GERMAN BANK) COMMERCIAL
Incorporated 1868
(MEMBER OF THE ASSOCIATED SAVINGS BANKS OF SAN FRANCISCO)
526 CALIFORNIA ST., SAN FRANCISCO, CAL.

The following Branches for Receipt and Payment of Deposits only:
MISSION BRANCH, S. E. Corner Mission and 21st Streets.
RICHMOND DISTRICT BRANCH, S. W. Corner Clement Street and 7th Avenue.
HAIGHT STREET BRANCH, S. W. Corner Haight and Belvedere

DECEMBER 31st, 1914:

Assets	$58,584,596.93
Deposits	55,676 513.19
Reserve and Contingent Funds	1,908.083.70
Employees' Pension Fund	188,521.05
Number of Depositors	66,442

Office Hours: 10 o'clock A. M. to 3 o'clock P. M., except Saturdays to 12 o'clock M. and Saturday evenings from 6:00 o'clock P. M. to 8 o'clock P. M. for receipt of deposits only.

For the six months ending Dec. 31, 1914, a dividend to depositors of 4% per annum was declared.

HERBERT LEVY — MELVILLE SCHWEITZER
Levy, Schweitzer & Co.
WHOLESALE BUTCHERS
Importers of Australian Meats
136-148 Fifth Street — Telephone Sutter 626

Noah's Carpenters

We do not know their names nor does that matter. Probably there were many Johns and Marys among them. There were no social distinctions to maintain. The financial question was easily settled—they probably "worked for their board"; these and other outside factors did not enter into the posthumous statement concerning them. In fact the only reason we know that they existed is that they are not mentioned at all. Irony of fate! After all that hard work and not get even a short obituary notice.

They worked on the ark. They hewed timbers from the forest, and mined and smelted iron and copper from the mountains, and brought them to the place where the ark was building. They sawed boards and joined timbers, and drove nails and calked the seams, and hung doors and windows. It was something new to them in shipbuilding. They had an idea that the thing wouldn't float and that the safest thing for Noah to do was to leave it safely there high and dry on the ground. And I suspect that they slyly poked fun at poor old Noah for building such a structure out on dry land. They supposed that Noah himself had designed the craft and they did not know that he was building it after a pattern showed him in an hour of inspiration. They probably helped drive in the animals and got them into their various stalls then they came out and saw that the ark still rested securely on a sand bank. They received their final pay, looked at Noah and tapped their heads and pointed over the hill toward Livermore.

But of one thing there seems to be no question. *They never entered into the ark.* That is made certain by the fact that they never came out. But the successors of Noah's carpenters are still doing the same thing. What a multitude of them we have today. They call it "doing Church work." Some of them are clergy, but more of them are laymen and women. The whole time is spent on the outside of the ark. There is a new coat of paint for the church; a new stained glass memorial window; a new carpet; a new lectern; new altar hangings, or a cross; a new surplice for the rector; new caps and cassocks for the choir; a mission to be conducted to revive the people; a few extra services on account of Lent; a box for a needy clergyman; special collections for missions; a new collect for world-peace; a change in the collect for the Jews. Turks and Infidels. Not to mention committee meetings almost every evening and several afternoons, together with guilds, auxiliaries, clubs and what not. Yes, indeed! we are a busy people. Maybe we don't know what it is all about, but we are all busy nailing on a board or laying a shingle, or something else to keep the good old ark "given to us once and for all" perfectly respectable, orthodox and proper. We are so enthusiastic about it that we sing the praises of work in every sort of time and tune, "Work for the night is coming," being one of the favorites.

When the enthusiasm dies down a little we invent some sort of device to make more work. Somebody organizes something—adds a new wheel to the mechanism. Then we get up a spurt of enthusiasm, and make things hum for a time. Then it runs down and some one adds another organization. We have at the present so much machinery for keeping the Church going, that it takes all the power to run the empty machinery. But it is a wonderful machine, and most of the carpenters seem to think only of working on it. The idea of entering in does not reach them. We are so afraid that something will happen to the good old ark, that we are as prolific in devices for "steadying the ark" as a patent medicine fiend is in finding new nostrums for his various ailments. He does not stop to think that most of his ailments are imaginary. That is, he would not have them in his body if he gave more rational attention to his thinking. He lives on the periphery of his nervous system. He does not know that his sensory nerves bring in sensations while his motor nerves carry out commands. Ruled by his sensory nerves he is dominated from without, but dominated by the motor nerves he rules from within. One method exalts the organism at the expense of the life while the other exalts the life for the benefit of the organism.

And what do these successors of Noah's carpenters get for their work? Well, they get the promise of a *sweet by and by.* That is something, but why not get into the ark, and get the full benefits in the *sweet now and now.* Why should one get only spiritual benefits out of all his spiritual carpentering, and most of that on the deferred payment plan, when he may enter the ark now, and have all the benefits as he goes along. To be sure, if we do not work on the ark there may not be one when we need it most, but the work is all on the outside. The Kingdom is within. If we don't enter in what's the use of wasting time and trouble in tinkering on it. If we only work on the ark we shall doubtless receive wages, but if we also enter in we shall find both health and peace.

THOMAS PARKER BOYD.

Begin now, flood your mind with the thought of good health. Make the desire stronger and stronger, picture the health you are going to have. Command it, expect it. Order it and Get it.—Emmanuel Press.

A Splendid Selection of
CHURCH EASTER CARDS
from MOWBRAY'S, LONDON, ENGLAND
Thomas Crowhurst
215 Market St., San Francisco

St. Matthew's School
EPISCOPAL
Fifteen miles south of San Francisco—dry atmosphere—out-of-door life. Accredited to colleges East and West. Established 1866. Boys taken from seven years of age. Send for Catalog.
Rev. Wm. A. Brewer, Rector.
Burlingame, California

PRACTICAL FINANCING.

The problem of financing Church enterprises is ever present and requires wise as well as prayerful effort.

Dr. Albert A. Kidder, a Congregational pastor, has done much in the last twenty years to lighten the burdens of pastors and financial burden bearers by his efficient and attractive methods of assembling a multitude of small coins so as to aggregate large sums almost before the workers were aware of the abundance of the harvest.

He has put into the hands of these workers attractive devices that were first known as "Kidder's Tithing Helps" which might best be described as coin books, each one of which required a definite number of coins to fill it, each coin being plainly visible and thus invited other gifts until every space was filled, so that whenever a definite number of books was put out they looked for a definite amount to come in according to the amount held in each book, for instance, if one hundred five dollar dime books were put out in good hands for an object that interested the parish and community the returns would reach near the five hundred dollar mark. Hundreds of letters to Dr. Kidder from various committees proved that they worked out this way, more often running over than falling short. The secretary of Dr. Conwall's Baptist Temple of Philadelphia, wrote that in the few weeks they had their five dollar dime books out, they received $3500, the expense being $50. One pastor in Hartford wrote that in two years, using some five different devices, he had realized $21,000, and had built his attractive church edifice in this way. One pastor started to raise $40 and secured $360 as a result of the effort. These results have proved out that the method that will make the small coin nimble is the method best adapted to raise special sums. The first of the new series that will be known as Kidder's Coin Collectors, is now ready for delivery and is entitled the Self-Denial Cross and collects ten dimes and will be followed soon by a five dollar book to contain quarters, dimes and nickels. As these books are put out, a secretary charges each number to the person taking it and the person's address is kept so that the secretary knows where each book is located. Often in pushing a large campaign the force is divided into tens, each squad having a leader to act as booster to see that his ten all get theirs filled. Dr. Kidder is planning to undertake financial campaigns personally as he did in the East, furnishing the plans and facilities to raise debts, building funds, etc., and is open for engagements on the Coast for the next few months. Trustees or committees may reach him at 1111 South Olive street, Los Angeles, Cal.

¶ If you are interested in Point Richmond Business Property, you will do well to communicate with the Pacific Churchman, 342 Howard Street, San Francisco.

CHURCH BELLS SCHOOL
Ask for Catalogue & Special Donation Plan No. 24
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Brotherhood of St. Andrew

The national office of the Brotherhood of St. Andrew has started the work of drawing up the preliminary outlines of the program for the National Convention, which will be held in Los Angeles from Wednesday, August 24th to Sunday, August 29th, and indications are that it will be most instructive, inspiring and interesting.

Committees in Los Angeles are carrying on their work rapidly and efficiently and the work of getting the necessary money is progressing very satisfactorily under the charge of Mr. J. R. Coghlan. Members of the Brotherhood in Los Angeles are attending the daily Noon-day Lenten services in great numbers. The tenth monthly Churchman's dinner was attended by a large number of men, who considered that in the dinner they were not breaking the spirit of Lent because they came for the sake of the convention and the Church, and not just to eat dinner. Among those who came was Rev. T. J. O. Curran, rector of the church of Orange, Orange county.

In a letter to the clergy of the Diocese, the Rt. Rev. Joseph H. Johnson, said:

"I wish that it were possible for me to tell you what I believe this Convention might mean to the Church in southern California, but the splendid result can only be achieved through your careful and prayerful co-operation with the several committees who have the preparation for the work in hand. . . ."

"Will you not inform yourself thoroughly of the rare character of the Brotherhood, its purposes and aims and its achievements. Will you not, in season and out of season, speak of all these things to your people. Will you not seek to arouse an interest and create an enthusiasm for the effort which, wherever it has been made, has brought a tremendous blessing to the Church. . . . Draw the attention of your people immediately to the convention and do not let a single month pass without some allusion to it to the congregations which may assemble in your parish."

In another letter sent to a select list of laymen, the Bishop urges that they all co-operate heartily with the committees to make the convention a grand success and to assist in the entertainment of the delegates who will come from all parts of the United States and Canada.

Bishop's Office, 523 South Olive Street.
Los Angeles Feb. 24, 1915.

To the Laity of the Diocese of Los Angeles:

We, here in the Diocese of Los Angeles, are to be favored in the coming August (from the 25th to the 29th), by the meeting of the National Convention of the Brotherhood of St. Andrew.

I have asked your rector to tell you the meaning of this gathering. Los Angeles is rapidly becoming a center for national and international conventions, and this, which is one of the most important held by our Church, coming to us this summer ought to bring to the entire Church in southern California a great blessing.

Delegates from every Diocese in the country, together with representatives of the Canadian Church, and quite possibly some distinguished prelates from England, will be with us.

I trust that you will enter heartily into any plans which your rector may form to bring the men of his congregation together, and that you will respond generously with service and material gifts to help toward this very important work. What I crave is your sympathetic co-operation with us who are concerned with this matter, and I bespeak your loyalty to the cause which will place the Church before the community in a distinctly distinguished way.

Believe me,

Very truly yours,
JOSEPH H. JOHNSON.

Bishop's Office, 523 South Olive Street.
Los Angeles, Feb. 24, 1915.

My Dear Brother:—I am writing to advise you that the Annual National Convention of the Brotherhood of St. Andrew will be held in Los Angeles in August of the coming year, the sessions continuing from the 25th to the 29th.

I wish that it were possible for me to tell you what I believe this convention might mean to the Church in southern California, but the splendid result can only be achieved through your careful and prayerful co-operation with the several committees who have the preparations for the work in hand. It would not be enough that the convention should be held in this Diocese, though that in itself might be much, but the things I am hoping to see accomplished by the presence here in Los Angeles of a gathering of such splendid men representing, as they will, the Clergy and Laity of the Church in all parts of the United States and Canada, and possibly England, will be brought about only as every Priest under my jurisdiction gives himself heartily to the work which, by this letter, they are all called to do.

Will you not inform yourself thoroughly of the rare character of the Brotherhood, its purposes and aims and its achievements. Will you not, in season and out of season, speak of all these things to your own people. Will you not seek to arouse an interest and to create an enthusiasm for the effort which, wherever it has been made, has brought a tremendous blessing to the Church. Get the personal pledges of your men, whether members of the Brotherhood or not, to be present at the services which will be held. When the program is published draw the attention to the people distinguished by their ability and piety who are to be with us at that time. Talk about the matter to the mothers and sisters, and the daughters and the sons, and the brothers and the fathers in your parish whom you desire to influence and to bring under the spell of the Gospel. In arranging for your holiday this coming year, let the days mentioned be sacred to you, and if possible, plan for the hospitality of your parish group in some one hotel or boarding house, so that a certain spirit of the body will be created through personal contact. Draw the attention of your people immediately to the convention and do not let a single month pass without some allusion to it to the congregations which may assemble in your parish.

By the speedy adoption of the policy which I have outlined, enthusiasm will be aroused and an impetus will be given the work which can be secured in no other way.

May the Holy Spirit help you to see your duty clearly; may it illuminate your minds and strengthen your wills to do valiant service for this splendid cause.

Sincerely yours,
JOSEPH H. JOHNSON.

SUGGESTIONS FROM THE DELEGATES TO HOUSE OF CHURCH WOMEN TO TRINITY PARISH.

The delegates and alternates to the House of Churchwomen wish to express their appreciation for having been chosen to represent Trinity Church at this tenth meeting of the above body, and to state that they found the meetings stimulating and suggestive, resulting in wider knowledge and deeper interest regarding the life of the Church in this Diocese. As all delegates were urged to carry a message back to their parishes, it is hoped that the following suggestions may seem appropriate:

a. We recommend that members of the parish be appointed from time to time by the rector or the guilds to visit the various missions of our Church in the city and to render a report of them—for example, especially, the Chinese and Japanese work, the Canon Kip, St. Barnabas, Incarnation, and others—also that similar visits be paid to the Old Ladies' Home, St. Andrew's Inn, the two rest rooms, and the Seamen's Institute, thus bringing the parish in close touch with these organizations.

b. That lectures be occasionally given under the auspices of the Church Social Service Commission, in order to acquaint the members with the efforts of the commission along the lines of better housing, child labor laws and other civic improvements.

c. We feel that an earnest heed to the Bishop's plan of "self apportionment" will greatly assist us to meet all our obligations.

d. We trust that there will be a quick and intelligent response to the committee in charge of the memorials to Mrs. Lawver, the former secretary of the Woman's Auxiliary in the Diocese, and to Mrs. George H. Kellogg, the first president of the House of Churchwomen. Both of these memorials will take the form of endowment or assistance for young women at the Deaconess's School—St. Margaret's House in Berkeley—and as the need for trained workers becomes more apparent each year, no more fitting tribute to the labors of two faithful women could have been devised than such memorials, designed to carry on Christian work in ever widening circles of activity.

Respectfully,

MRS. S. M. VAN WYCK, SR.,
MISS ELIZABETH BROWN,
MRS. A. S. BALDWIN,
MRS. C. E. BENEDICT,
MRS. C. M. BOYD,
Delegates,
MRS. L. C. RAYMOND,
MRS. GEORGE H. HOOKE,
MRS. CARTER POMEROY,
MRS. H. M. SHERMAN,
Alternates.

LECTURE COURSE AT LOS GATOS.

Beginning Monday evening, April 19th, Dr. Boyd will give five lectures on successive evenings in the First Baptist Church, in Los Gatos.

Organist and Choir Director
MRS. GEO. H. POWERS
Phone Fillmore 2851 1912 Broadway, S.F.

KINSHIP OF GOD AND MAN.

Rev. Fletcher Cook, Ph. D.

The Church has wandered so far away from the actual teachings of the Master as to many things, that the same statement has to be repeated over and over in order to get the real truth into the mind. It would seem that some people are so set in their own opinions they feel hurt at one who honestly tells them the truth as to Christ's teachings. And the sad thing about this is if the truth is what He taught then we all ought to be very happy to find it out, but instead some are really offended about it. They scorn the idea that multitudes have received health and years of added life and happiness by the practice of Emmanuel Healing, which is exactly what the Saviour did, and taught the disciples to do, and committed to man. How any honest thinking men can question what is done over and over again before their eyes with the lights all on I do not know, but they do.

If it is true that we can heal the sick without drugs it is a glorious truth. But it is the truth and is proven in thousands and thousands of cases. Because one does not do the healing according to some old school of medicine or orthodox theologian does not matter in the least. The orthodox theologian has been wrong for centuries in more things than he has been right. The rack and block and fires and wars have been the shame of Christianity *but they were orthodox. Opinions* have killed millions, but *love and the truth* save the millions.

It is time now, right now, for Christians to look about for the weakness in their armor. It is time to cease handling the living things of today with the gloves of dead men. It is time to catch on to the flying trains of truth and cease dragging themselves over the rough corduroys of the past. "Awake thou that sleepest and God will give thee light." Open the windows and let in the light. Quit throwing stones through your own windows from the inside. Perhaps the light can not get in because the panes are soiled with the damps of dead thought. All truth is God's and all that is God's is ours and if it happens to come to light in my neighbor's house I want it just the same. And I ought to be ashamed of myself to turn my back on it. Honest, oughtn't I now?

If you are an agnostic on this subject of healing the sick, travel along with me over the road Christ trod and listen to what he says with candor. Faith unites God's power to man's power. "If you ask anything in my name I will do it." "As your faith is so be it unto you." "Thy faith hath made thee whole-well." The woman touched His garment hem and He said, "Who touched me?" and she said, "It was I." He said, "Your faith healed you." That was an honest conversation between the woman and the Master and was not a grandstand play and you dare not question it. Jesus said He did not heal her but her faith did it, and without His knowledge, for He asked about it in a natural way. *It was the God in her that healed her through faith.* She had the God consciousness within her. It was the Consciousness of God within Him that gave Christ the power to heal the sick. It was the same thing in the woman and many others of whom the New Testament tells.

It was not a conveyed power to them from Christ. They had it by the very fact of sonship. The ruler's child was healed and he was not in touch with Jewish teaching at all. The child was well from the moment the man had faith, and he was not a follower of Christ. It was his gift as a child of God. A man is conscious of his Divine nature, his Sonship. The fourth one with the Hebrews, in the furnace was like a God as He walked in the fire. We are the Sons of God and have the Creative will of God within us, given us at our conception, *and every child is conceived by the Holy Ghost,* for we are the children of God by creation. "This my son which was lost is found." He got lost but he never lost his Divine heritage. It was there when he claimed it. So we are united with God by a heritage eternal and indestructible.

The thing I want clearly seen here is this. *The power to heal was not given to the disciples by the Master but was theirs by an eternal sonship and waited to be called into use by them just as it waits in us to be called forth.* God can heal the sick by His creative power. Christ healed the sick by the consciousness of God within Him through faith. The woman healed herself by the very same power the Saviour healed and any one today heals the sick just by the same Consciousness of God dwelling within by faith.

I wish I had ten thousand times as

(Continued on page 17)

You Save $1.30

The Pacific Churchman $1.00
Everybody's - - - 1.50
The Delineator - - - 1.50
Total Value $4.00

All Three $2.70 To One Address

This special offer—and it is a remarkable bargain!—is the result of a contract we have just succeeded in closing with the publishers of *Everybody's* and *The Delineator*. By dividing the expense among the three, this low price is possible, and you save $1.30 in the purchase of the three magazines that you will perhaps enjoy more than any others this year.

The Pacific Churchman A monthly paper devoted to the interest of the Episcopal Church in the 8th Province. Well illustrated. It is impossible for you to know the Church is progressing unless you subscribe to your Church paper.

Everybody's Frederick Palmer's exclusive monthly résume of the war—Owen Johnson's brilliant new novel of New York life—The first plays by George Bernard Shaw ever published in an American magazine—Mary Roberts Rinehart's new mystery novel—Articles by William Hard and Hugh Black, etc.—the best 15-cent magazine in the country—this is *Everybody's*, one magazine that *"Never Has Printed—And Never Will Print—Tainted Fiction."*

The Delineator is "The Fashion Authority of the World;" with each month a magnificent display of the advance styles from New York and Paris, supplemented by practical, helpful suggestions for materials, linings, trimmings, etc. Good stories in generous measure, splendid home departments, interesting and timely special articles, all superbly illustrated—in addition to the Fashion Display—make *The Delineator* the most enjoyable, as well as the most helpful, magazine in America.

This special low price is time-limited. Don't lay this advertisement aside with a promise to yourself to attend to it to-morrow. You might forget. Make it a point to send your order to-day—while you are sure of that $1.30 saving. Send your order to

THE PACIFIC CHURCHMAN office, 342 Howard St., S. F., Cal.

The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department

Subscription Price—$1.00 a year, in advance

BOARD OF TRUSTEES

MR. R. M. J. ARMSTRONG
MR. A. C. KAINS
MR. J. S. WALLACE

EDITOR

REV. FRANK H. CHURCH
1217 Sacramento Street, San Francisco

BUSINESS MANAGER

F. T. FOSTER
342-348 Howard Street, cor. Fremont
San Francisco, California

Telephone: Kearny 1727

All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

To PUBLISHERS: Kindly send books for review to the office of the Editor, 1217 Sacramento Street, San Francisco.

To CORRESPONDENTS in the various Dioceses and Districts of the EIGHTH PROVINCE: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

APRIL KALENDAR.

Apr. 1—Maundy Thursday
Apr. 2—Good Friday.
Apr. 3—Easter Even.
Apr. 4—Easter Day.
Apr. 5—Monday in Easter.
Apr. 6—Tuesday in Easter.
Apr. 11—1st Sunday after Easter.
Apr. 18—2nd Sunday after Easter.
Apr. 25—St. Mark, Evangelist. 3rd Sunday after Easter.
May 1—SS. Philip and James.
May 2—4th Sunday after Easter.

Editorial

Church Life and Easter Life

In a recent technical paper of a scientific specialist he speaks of definition as "a servant rather than a master," as a statement that "can do no more than approximate either completeness or accuracy." If science so naively admits this, we may not feel disturbed if at the outset we frankly avow that it is most difficult to fully define what we mean by "Church Life" and what we mean by "Easter Life." Suffice it for our present purpose to note the ideal in all wholesome Church Life to have the Church realize and show the great fact of the Incarnation that the life of Christ is the light of men. Further we need attempt no identification of what we mean by "Easter Life" other than to have in mind the life and immortality brought to light by Christ for this present world with its forecast of the final destruction of death.

Is Church Life Now the Light of Men?

To be the "Light of men," obviously the Church must be that both to her own membership and to the world at large. The glory of that life must irradiate Christ's own people and as well it must be a "light to lighten the Gentiles." Two sharp challenges seem to come to the Church, not to say Christianity, as to the facts of the matter today. One is that countries in which the Church of Jesus Christ has had long existence are in the fierce death grapple of war. That, so says the challenger, does not look much like the Church's being a light either to itself or to the world as an exhibit of the ideals of Christ's life. The other challenge though not so insistently stated just now is that the Church does not lead its own membership as shown, for example, in the contrast between its calls to service and the calls to patriotism to men to go to the front. And furthermore that in the great questions political, industrial, social and moral, its influence is negligible and the real leadership is in other groups. It would be far beyond the scope of this writing to attempt to draw a right line between what is fact and what is fallacy in such contentions. But the Church has had to meet similar criticisms in all the Christian ages and we need not even allow for the inherited and indirect influences of its life in making all history, to point to its very survival as an antidote for any fears that the gates of hell are now to prevail against it.

A Question of Vital Piety

What we can do, however, and what with simple justice to ourselves we ought to do, is to test the pulse-beat and the tone of the Church life with which any one of us has to do in order to know how far any such challenges of ineffectiveness hold good in our particular sphere. That ought to at least suggest to us any real symptoms of low vitality and fix a resolute purpose to pursue a healthier Church regime. The old-fashioned term "Vital Piety" is the point of application for any modern "X-ray" sort of search process for causes that obstruct the Church's being or doing what it ought to be and do. Symptoms in Church consciousness of its brain fag or heart fag are least likely to be "blind symptoms" when they can be traced to disturbances of that piety which is the life "hid with Christ in God.

Low Church Vitality From World Diversions

Inevitably in an Exposition Year, the City of the Exposition feels Exposition diversions in all directions and so in Church life. Worship in the congregations shows vacant places and Sunday's ordinary routine is broken up more or less. As the opening weeks of the Exposition came in Lent, that season to many of the faithful has been sorely subject to inroads on its time for "Extraordinary acts and exercises of devotion." This will be likely to bring them up to Easter with a sense of lack of that real heart response to Easter's accentuation of joy and praise that can only come from the Lenten preparation of self-communing and penitence. There will be that sort of dead-level sensation—no Lenten Valley of humiliation and no especial rising to Easter heights of gladness—that to a devout soul ever follows neglected Lents.

Easter Life the True Vitalizing of Present Church Life

And this is in striking illustration of the deadening effect upon Church life in general of world diversions of other kinds which lead us away from and obscure the real *elan* of that Church life which the Easter life safeguards and each year publishes as the evangel of all Church prosperity and progress. There was a time when current religious values were appraised in terms of futurity. Godliness was far more stressed for its promise of the life that is to come than of the life that now is. In our time there is an undoubted awakening to its application in many remedial and reformatory ways to the life that now is. Religion must show its relations to present day uplift all along the line. But does Easter life come to its own in that as it ought and might either in the current ideals or practice of the Church? In a word, is Easter life our actual Church life?

A Center of Gravity, or a Center of Levity?

If the Church in the fullness of the Easter Spirit is to reckon itself "alive unto God through Jesus Christ our Lord," all other familiar ways of reckoning its health and influence must give first place to that. A quaint objection of a good man was once made to having his portrait painted because it could not show up his real self as he knew himself in his inner life. The Easter life, the risen life of Christ mystically, but really lived in the Church on earth today is the real subject for portrayal. That is what is primarily worth-while. That is the place for our reckoning more than any outward statistic of extension or numbers or

columns of figures of any sort. There is the Center of Gravity for the weight of all priestly and pastoral and pulpit zeal, as for "great grace" upon the people. Let any pastor of souls analyze his day's doings and face the facts of the number of hours given to secondary concerns of Church life as compared with the time directly spent in dealing with the spiritual life of his people, and will it not often look as if in weight of attention the center gravitates away from the "vital piety" as if that were only what might be called a center of levity?

W. F. N.

Diocese of California

Bishop's Appointments, 1915.

APRIL.

1.—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
2.—Good Friday. P. M., Brotherhood of St. Andrew's Business Men's Midday Meeting, Chamber of Commerce.
4.—Easter Day. A. M., Cathedral. P. M., Trinity, San Francisco. Evening, St. Luke's, San Francisco.
5.—Monday in Easter Week. A. M., Iona Churchyard.
11.—I. Sunday after Easter. A. M., St. Paul's, Oakland. Evening, All Saints', San Francisco.
18.—II. Sunday after Easter. A. M., St. Peter's, Oakland. Evening, St. Andrew's, Oakland.
25.—St. Mark's Day and III. Sunday after Easter. A. M., St. Mark's, Berkeley. Evening, All Saints', Palo Alto.

Will the clergy kindly see that Sunday School offerings from the Lenten Boxes and all offerings in Parish or Mission for General Missions or Diocesan Church Extension are sent to Mr. Frederick M. Lee, Treasurer of the Diocese, Mills Building, San Francisco, during Easter week.

After much hesitancy and considerable discussion, the Rev. Dr. Powell has decided to accept the office of Diocesan Superintendent of Christian Education, to which he was recently elected by the Board of Christian Education. He will assume his new duties in September. During the summer months a careful study of the Sunday Schools of the Diocese will be made and it is hoped that the work of Dr. Powell in the autumn will be of much good. A large part of the work of the Diocesan Superintendent will consist of preaching to the various congregations upon the subject of Christian Education, and in the formation or encouragement of teacher training classes in the several parishes. In this work the co-operation of the parochial clergy will be essential. More detailed announcement of the plan of this work will be given later.

Here is an opportunity to use to good advantage the results of a Spring Cleaning.

The Altar Chapter of St. James' Church, San Francisco, intend to have a "rummage sale" early in April, and ask that cast-off clothing, furniture, bric-a-brac, etc., which our readers do not want, or that their friends do not want, may be disposed of for the purpose of this sale by telephoning to Miss Bleily, Pacific 5419, or to Mrs. Lee, Pacific 1189, and the expressman will be sent to collect the same.

MISSION NOTES.

Point Richmond.

Last month the Archdeacon spent a day at Point Richmond. The Rev. Mr. Linsley and the treasurer of the Mission met him at the station where a friend was waiting with a car to take him for a two hours' ride over that city of magnificent distances. All the possible points for a new location were visited and their merits present and prospective were discussed. At noon the party reached the church, where nineteen members of the Guild had gathered and a most bountiful luncheon had been provided.

After the luncheon the question of attempting to secure a new site and erect a temporary building was talked over. Nearly all present seemed to think that lots were held at too high a price and that it was almost impossible to decide at the present time just where a new mission should be started, and it was finally decided to continue and concentrate the work at the Church at Point Richmond, and try to accumulate a fund, so that when conditions were more assured the means to purchase a site should be on hand.

The Church property is in good condition, free of all debts and the ladies of the Guild have done good work in the past and with this object in view will redouble their efforts in the future.

Monterey.

At Monterey the Church people are seriously considering the building of a new parsonage in the corner of their fine Church property, to cost about eighteen hundred dollars. The earnest work of the Rev. Mr. Darwall and his wife is telling in more ways than one; increased attendance upon the services, a large choir, a growing Sunday School, all speak of fresh life in this, one of our oldest missions.

Two ladies who do not wish their names to be mentioned, started a movement that has resulted in the purchase of a Ford car for the use of the Rev. Mr. Darwall. It will belong to the Board of Missions with the understanding that it is to be always at the service of the priest in charge of St. John's, Del Monte. The car will greatly facilitate Mr. Darwall's work in ministering to the three points under his charge—Monterey, Del Monte and Carmel, and enable him to look up the many new people who within the past year have made homes in that section. At St. James', Monterey, the Junior Guild have recently purchased a new organ for the Church, and the vested choir are doing good work.

Paso Robles.

St. James', Paso Robles, has taken on a new lease of life in the six months that the Rev. Mr. Dunlop and his wife have been there. The members of the Mission have furnished the parsonage for them, while the Guild under the leadership of Mrs. Sawyer, have raised the money not only to renovate the church, but to provide choir stalls and pews that will be in place by Easter Sunday, replacing the chairs that were purchased more than twenty years ago. They are hoping to have the church consecrated when the Bishop makes his visitation next June.

Parkfield.

The Rev. E. A. McGowan reports that about six hundred dollars has been subscribed for a church building at Parkfield. Some of the farmers in that section have offered to haul the lumber from the railroad free of charge, and much of the carpenter work has been promised also.

Seven years ago hardly any of the people would listen to any proposition save the building of a Union Church. Two years ago a fine building lot was given. Now practically all are uniting in raising this building fund, a tribute to the faithful service rendered by Mr. McGowan in season and out of season that has made the whole community feel that he is their parson.

King City.

It is always a pleasure to attend a service at Kings City, the vested choir do such good work and the faithful few are so very faithful. One of the members has promised a pair of Eucharistic lights and the attendance upon the services show a more regular average than many parishes can boast of.

One encouraging feature noticed in the visits made by the Archdeacon to some ten Missions since Ash Wednesday, is that the Sunday Schools in all these points are striving to have their Easter offering for General Missions as nearly double that of last year as possible.

EASTER DAY THE GREATEST DAY OF THE WORLD.

Easter Day is the greatest day in the history of man, other days there are great, too, but none so great as Easter Day, all other days were and are just that this day might be, prophesies are dim visions by great spirits who saw through the deep mist, this coming day. The Christmas Days of all religions are simply birthdays of prophetic fulfillment; heavenly gifts they were of the Great God to His world children. The Good Fridays are great trial days preceding the oncoming Easter Day. Holy days are vision days of great souls who looked into paradisal gardens. Through all the wilderness wanderings; through all the curling fires; through all the bleeding fields; through all the dreaming gardens; there flows the golden life of God to the expectant Easter Day. Easter Day is man's triumph and from there the home of the soul spreads out through all the broad eternal domain of God. On Resurrection Day man was raised up from the animal to the spirit; from the human to the Divine; from earth to heaven; from the children of man to the children of God. For up to this day the truth of His sonship was in Him in a dim way, but the morning, the glorious morning, when one angel sat at the head and the other sat at the foot of the grave of man and with raised hands said: "He is not here, He is Risen," man knew He was a son of God and at once He proceeded on to His ascension while in His immortal ears, hearing the melody of Angels' voices filled him as they sang "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors and let the King and Kings of glory through."

All hail the greatest day of the World,
Man's Resurrection Day.

FLETCHER COOK.

St. Luke's Church, Los Gatos, Cal.

LETTER OF RESIGNATION OF THE REV. H. C. CARROLL.

In justice to the Rev. H. C. Carroll, we with pleasure print the following:

St. John's Rectory, Ross, Cal.
Albert J. Dibblee, Esq.
Senior Warden, St. John's Parish,
Ross, California.

Dear Mr. Dibblee:—I beg to tender, through you, to the Vestry of St. John's Parish, Ross, my resignation as Rector of the Parish.

I have decided to take this action at this time for several reasons which I feel should be given here, not alone because of the propriety of so doing, but because of the close personal friendship I have for all the members of the Vestry.

First, the disturbance which recently arose in the Church relates in no sense to anything new, nor have any fresh accusations been made against me by the person concerned. This is abundantly evident in the accounts which have appeared in the public press. I believe, therefore, that inasmuch as the whole matter was thoroughly threshed out two years ago, and I was then completely exonerated, no fair-minded person can say justly that I am leaving "under fire."

Second, it is quite evident that the only proper procedure that can otherwise be taken is to institute legal action against the person responsible for the outbreaks that have disturbed the whole Parish for so long. This procedure will inevitably be prolonged and expensive, and must result in a continuation of the disturbance which, if it lies in my power, I desire to avert. Inasmuch as the entire Parish, without a single exception, has remained steadfast and loyal to the Church and to the rector since the trying experience of two years ago, I feel that, if by leaving a few weeks sooner than I had planned, the matter might subside, in justice to them I should not subject them to this further ordeal. I believe that my personal interests should be subordinated to the peace and welfare of the Parish, which should have paramount consideration. The determination of the Vestry, backed by all the members of the Parish, to go to any lengths of personal inconvenience and expense makes me feel very strongly that this ought not to be expected of them, if it is possible to avoid it in a dignified manner.

Third, I will not, unless it is unavoidable, allow Mrs. Carroll to suffer more than she has already. She is on the verge of a nervous collapse which I will not precipitate. Our younger boy's serious illness at this time provides worry enough for her, without adding to it.

I cannot forbear at this time to express my feelings of deep sorrow at severing my connection with the Parish of which I have been the rector for seven years. In those years my life has been made bright and happy by the thoughtful kindness, the friendship, and the loyal co-operation of every member of the Parish. To leave, now or at any time, will be a distinct loss to my life which time can never fill. And I close with a word of deepest appreciation for happy associations of personal friendship with every member of the Vestry which will always be precious in my memory.

I hope and pray that the future of the Parish may be prosperous, and I wish you to know that if ever it is in my power to be of service to it, I shall consider it a high privilege to do so. I beg to remain, dear Mr. Dibblee,

Yours very sincerely,
HUBERT COWLEY CARROLL,
Rector.

March 8, 1915.

P. S.—This resignation may become effective at such time as will best suit the convenience of the Vestry in the arrangements they may make for the future. H. C. C.

From an extended statement published by the unanimous Vestry of St. John's Church, Ross:

"Be It *Resolved*, That it is the firm and positive conviction of this Vestry that said charges and all other evil reports, rumors and gossip reflecting upon the character of the rector of this Parish, Rev. Hubert Cowley Carroll, are, and the same are hereby branded as false, malicious and untrue in every particular and detail and without the slightest foundation in fact; that this Vestry at all times has had and now has absolute and implicit faith and confidence in the integrity, righteousness, sincerity and rectitude of the said rector, and that he deserves and should have the absolute confidence and loyal support of every member of this Parish."

The question has been frequently asked lately: "Which Concessions of the Exposition are the most desirable for our young people to see?" And we would venture to specify that the educational ones are the Yellowstone Park, the Grand Canyon of Arizona, the Panama Canal, and above all "Creation," which, were it in our power, we would detach from the Zone and place in a templed niche of its own. Whatever else is left out, do not miss "Creation." It is a stupendous but reverential presentation of the creation of the world according to the first chapter of Genesis.

To give a brief outline. One first of all ascends a stairway to find one's-self in a handsomely appointed waiting room containing three very beautiful part-painted and part-modeled glass cases depicting different periods in the world's history. From this room one enters a large well-ventilated hall capable of seating a thousand people, and the peculiarity of which is a platform extending the entire width of the hall surrounded by bluish-tinted globular lights.

The six days of creation are represented by scenes, the first revealing cloud-like effects, the earth without form and void. Then God said, "Let there be light and there was light," and light was separated from darkness. A simulation of the crashing of the elements and the sound of rushing waters accompanies the placing of the firmament and the division of the mighty forces which are embodied in our seas. So, successively, are seen the swinging of the sun and moon in their orbits, the appearance of dry land, vegetation and animal and marine life, till the Garden of Eden is reached and Adam springs into being followed by the deep sleep and creation of Eve. This may read spectacular, but it is carried out so reverently that there is something infinitely touching in the first meeting of the sweet, pure parents of the race, so simple and without guile ere sin tempted them.

The seventh day, God's rest-day, is depicted by angelic beings within the glow of a great central light and fleecy clouds singing to soft organ accompaniment, "Holy, holy, holy, Lord God Almighty." It is a fitting climax and one leaves the hall with the uplifted feeling of having been in Church.

An impressive lecturer recites the descriptive scripture and solos are sung by gifted vocalists to a pipe organ of excellent quality. It is interesting to know, too, that the baritone, whose splendid voice rings out so effectively is a former soloist of Grace Cathedral, Chicago, Mr. Frederick Irving by name, cousin of the late Sir Henry Irving, and who has much of the dignity of that distinguished gentleman. At one time he was leading man for the celebrated contralto, Madame Schumann-Heink. He is assisted by Mr. Sicard, a young tenor of promise and altogether it is a concession one can feel free to take one's family, or even Sunday School class to, without any fear or regret.

MARIAN TAYLOR.

PRIVATE PRAYER AND PUBLIC WORSHIP.

If we really want to be Christians we are bound to make time for prayer, and we are bound to have a place for prayer, where each can shut the door on the world and pray to his Father in secret. What place shall it be? Best of all, the quiet corner of our own bedroom, with its memories of past prayers and the inspiration of some appealing picture or crucifix; and we must not be content in dealing with the housing problem until every poor family has its own home and a possibility of its quiet for prayer. But for many to whom home offers no such opportunity some quiet corner in your nearest church, will give you all you want. Nay, if I may allow myself a paradox, the closet where you shut the door upon the world may be the open air of heaven; it may be a mountain-top, as it was for the Lord himself; it may be a house-top, as it was for St. Peter at Joppa; it may be the open fields, as it was for John Bunyan; only it must be somewhere; there must be some quiet shrine, into which we may get away from the bustle and chatter and business of the world, and in stillness come to know that God is God. Then indeed shall we make public worship a reality as we bring to it our own hearts, already purified from self, and join heart to heart alike with those we know and with those whom we do not know, and learn to help and to be helped, and find a yet richer blessing where two or three are gathered together. If you would receive this blessing in all its fullness, first each of you, enter into thine own closet and shut the door and pray to thy Father; then throw open the door and come forth bright and radiant to join in the worship of Our Father.

REVEREND WALTER LOCK, D. D.

THE DAY IS BRIGHT AND CHEERY.

(A Substitute)

The day is warm and bright and cheery,
'Tis spring, and the birds sing never weary;
The vine grows green on the garden wall,
And the flower-buds thick from the tree-tops fall;
And the day is bright and cheery!

Oh, life is warm and bright and cheery!
Days filled with work can ne'er be dreary.
Just bury destructive thoughts of the past
And the hopes of youth will come true at last.
Old age should be sweet and cheery!

Sing, then, glad heart, that the sun is shining,
Past is the winter of sickness and whining,
And joy is the common lot of all
Who always expect "somehow good" to befall
And make the days bright and cheery.

—*Lily M. Leaman.*

The Eighth Province

DIOCESE OF OREGON.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

A Mid-Lenten Mission was held in the Church of the Good Samaritan, Corvallis, Oregon, by Rev. Fr. Simpson, rector of St. Mark's Church, Portland, from March 7th to 14th, inclusive. There were five services daily commencing with Holy Communion at 7:30 a. m. Morning Prayer at 9. Instruction at 3 p. m. Evening Prayer at 4 and concluding with a Gospel service at 7:30.

Sunday—7:30 a. m., Holy Communion, plain; 11 a. m., Holy Communion, choral; Sermon by the Missioner, "In the Name." 7:30 p. m., evensong; sermon by the Missioner, "The Great Question."

Monday—3 p. m., instruction; 8 p. m., "Seeking the Truth."

Tuesday—3 p. m., instruction; 8 p. m., "Foundations."

Wednesday—3 p. m., instruction; 8 p. m., "The King."

Thursday—3 p. m., instruction; 8 p. m., "The Kingdom."

Friday—3 p. m., instruction; 8 p. m., "Life in the Kingdom."

Saturday—3 p. m., instruction; 8 p. m., "Light and Life."

Sunday—7:30 a. m., Holy Communion, plain; 11 a. m., Holy Communion, choral. Sermon by the Missioner, "The Presence of God." 7:30 p. m., evensong; sermon by the Missioner, "Peace and War."

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

On February 2nd, the Feast of the Purification, in Holy Trinity Church, Juneau, Alaska, George E. Howard, Deacon, was ordained to the Priesthood by the Rt. Rev. P. T. Rowe, Bishop of Alaska, in the presence of a large congregation. After Morning Prayer, which was said at 9:30 a. m., the Ordination Service proper was held. The special music including Choral Communion was rendered by a full vested choir. The Litany was said by the rector, Rev. G. E. Renison, and the sermon which was preached by the Bishop was a most impressive instruction upon the priestly office. The Rev. H. P. Corser of Wrangel and Rev. G. E. Renison joined with the Bishop in the laying on of hands. Mr. Howard will continue with his work at Sitka, where he has ministered most acceptably for the past four years.

PRIEST OF CHURCH APPOINTED CHAPLAIN.

The Rev. George Edward Renison, rector of Trinity Church, Juneau, Alaska, has been appointed Chaplain to the Territorial Legislature of Alaska, which convened for its special session at Juneau on Monday, March 1st. Mr. Renison has been in charge of the work in Juneau for almost five years, and his appointment as chaplain of the Alaskan Legislature bears evidence not only to the good influence of our Church in the far North, under Bishop Rowe, but also to the esteem in which he is held by the citizens of Juneau generally.

Valdez, Alaska, Mar. 16, 1915.

My Dear Mr. Church:

I now have some real Alaskan news for you, a "story" of such a varied and lengthened trip, however, that I must curtail it as much as possible.

Bishop Rowe reached Valdez on his visitation after Ketchikan, Wrangle, Juneau and Douglas, on February 6th, arriving late on Saturday night, celebrating the Holy Communion and preaching on Sunday morning and addressing over 300 people in our largest hall in the evening. After the evening services many of the Church people and other friends of the Bishop, concerned about his going into the interior alone, proposed that I should go with him at least to Tanana Crossing, where Mr. Madera of Chena would meet him with another dog team and conduct him to Fairbanks, etc. They offered to pay my expenses, raising $300 for the purpose, so on Monday at 6.30 we were off for Cordova by S. S. Alameda. At Cordova services were announced at the Red Dragon, but the railroad men and others arranged to hold it in the Empress theater as the Red Dragon would not be large enough to seat all who wished to attend. This proved to be the case as the theater was well filled. The same thing was the case at Chitina, the Arctic Brotherhood attending in a body and their hall being comfortably filled. At Gulkana, which we reached by horse stage from Chitina (103 miles), we secured dogs, sled, etc., and started by trail for Tanana Crossing about 200 miles from Gulkana.

Enroute at Mantasta Village, services were held. Aged Chief John, who was dying was baptized and confirmed and communicated by the Bishop. At Tanana Crossing we found Mr. Madera awaiting the Bishop. Services were held, etc. We were warmly received by Deaconess Pick and Miss Celia Wright, the teachers there. The improvement in the Bishop's health was noticeable daily and before reaching Tanana Crossing his known ability as a musher was in evidence. Here we separated, the Bishop sending me to Chisana, a camp as yet unvisited. With Jenkins and his dogs I left at 6.30 a. m. on February 26th, taking the Tetlin trail to Tetlin Indian Village, then to Nabesna Indian Village. At the latter place I held services and baptized two children whose parents had been baptized years ago at Forty-Mile by Bishop Bompas. This territory had never been visited by a missionary before. The Bishop's plan is to have the surrounding villages send their people to Tanana Crossing between the hunting seasons. This includes Ketchemstock, Mantasta, Tetlin, Nabesna villages, etc.

The journey of about 225 miles to Chisana was mostly on snow shoes; the snow pack being very light this year, the "nigger-heads" made traveling difficult. An Indian had left a snow shoe trail right through but it was very narrow and crooked. We passed through "Broken Heart," "Silent City," "Kings City," "Russian City," all now deserted and containing from two to fifteen or twenty cabins built by stampeders two years or less ago and reached Chisana after eight and a half days "mush." There is not time to give you our varied experiences. At Chisana, 65 people attended the service, including many women. At Bonanza about 30 attended and we were welcomed most cordially by all. We returned by a much shorter route over the wonderful Chisana Glacier to McCarthy, about 100 miles, 50 of which were on the glacier above the timber line, so that we had to "pack" our own firewood. This glacier trip is a story in itself which I must keep. Men and horses and dogs have been lost in the cracks, and though the trail is staked it is dangerous and many refuse to take it, preferring longer and harder routes. We were fortunate in having "Broncho Bill," who staked the trail travel with us, a skookum, lusty, capable and generous Alaskan. I rode most of the way and on our arrival at McCarthy, Bill entertained Jenkins and me at dinner. Mrs. (Bill) Spencer is a gentle, attractive little woman from Nevada, but worries much when her big husband takes the glacier route. From McCarthy I came by the Copper River & N. W. Railway on to Cordova, passing the Miles and Childs glaciers and crossing the famous bridge of the "Iron Trail." My journey was 1110 miles altogether by boat, stage, dogs and snow shoes and while one hates to leave the trail when once "in condition," I was glad to get home again on March 15th in time for St. Patrick's Day! I presume this epistle will atone for past apparent negligence. My chief points are the rapid recovery of the Bishop, his cheer from the royal receptions tendered him everywhere and a deep sense of the privilege to those "outside" to rally around him, especially at this time of his many trials as he pursues his arduous and noble work. Believe me,

Yours sincerely,
EDWARD H. MOLONY.

DISTRICT OF ARIZONA.

Rt. Rev. Julius W. Atwood, D. D., Bishop.

An appropriate and impressive service of Benediction of the new rectory of Grace Church, Tucson, was held by the Bishop on Saturday evening, February 6th, and was followed by a parish reception. On the following day the Bishop preached in the morning and dedicated the new parish house and the rebuilt church. In the evening he delivered a lecture on "The Age of Queen Elizabeth."

Two deaths of our clergy, coming very close together, have saddened our District. On February 6th, the Rev. Frederick T. Bennett died at St. Luke's Home, Phoenix. "Father Bennett," as he was affectionately called, had been connected with the District for twenty years. For the past few years, broken down in health he had resided at St. Luke's Home, where a special bungalow had been built for him through the efforts of the Prescott Woman's Auxiliary. For a month or so before his death he had been confined to the infirmary under constant care. He was well known and beloved for his piety and good deeds, and was especially popular among the Masonic Fraternity of the State whom he had served as "Grand Chaplain," as well as "Grand Prelate" of the Knights Templar.

On Sunday, February 7th, the Rev. James H. MacPherson of St. Andrew's Church, Nogales, was taken with a sudden attack of acute indigestion and died within a few hours. His death came as a severe shock, not only to his congregation and to the people of his town—among whom he was held in great esteem but also to his Bishop and brother clergy. His quiet but effective work at Nogales and in the surrounding country will long bear witness to his life and character. His daughter, Miss Maud MacPherson, will remain in Nogales, where she is a teacher in the high school.

Peace Anniversary Sunday, February 14th, was observed appropriately by the clergy of the district, and especially at Trinity Pro-Cathedral, Phoenix, where the Governor and the members of the legislature were the special guests of the congregation. Bishop Atwood gave an interesting and effective historical address and the choir rendered excellent and appropriate music.

A month or so ago Bishop Atwood received an interesting letter from the Secretary of the Board of Trade of San Simon, a new little town on the Southern Pacific R. R., and in the center of the broad San Simon Valley. The writer of the letter, himself a Churchman, reported the discovery of a number of communicants in that vicinity and asked if Church services might not be held there. In response, the Bishop sent the Archdeacon the following week, who spent a couple of days in San Simon, called on all the people he could reach, addressed the high school, and held a service in the "South Methodist" Chapel. In spite of most unfavorable weather, a good congregation was present and much appreciative interest was shown by our Church people and others present. A month later the Archdeacon made another visit and although again greeted with stormy weather, he held a service and baptized six children. As a result, a mission will be organized at once with the secretary of the Board of Trade, Mr. Willard Belknap, as warden. The South Methodist people have services only twice a month when a pastor comes over from Bowie, seventeen miles away, and as there are no other services of any kind, our service at least once a month will be welcomed. The vast San Simon Valley has recently been opened up under artesian well irrigation and promises to be a flourishing region before many years.

On his way home from his last visit to San Simon, the Archdeacon spent a day at Maricopa, a junction place on the S. P. R. R., where no religious services of any kind have been held. One Church family lives there. After calling at such of the farms as were within reach, and visiting the school, the Archdeacon met several of the women in the afternoon and held a short devotional service and conference. The result is that a "Union" Sunday School will be organized at once to be supported by all the people, regardless of Church preferences.

A new pipe organ has recently been installed in Grace Church, Tucson. It was manufactured by M. P. Möller of Hagerstown, Ind., and cost $2150.

Within the last few months a new rectory has been built for St. John's, Bisbee, and a house has been purchased and converted into a rectory for St. John's, Globe. The rector of the former parish is Rev. H. S. Brewster and of the latter, Rev. J. I. B. Larned. Both of them came from the East about a year ago and are doing splendid work in their new fields of labor.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

Bishop Sanford has delivered a course of four lectures on the Missions of the Church at the Divinity School of the Pacific, San Francisco.

The Bishop is making his round of annual visitations which often are missionary services instead of confirmations. On a recent Sunday he visited Bishop in Inyo county on the east side of the Sierra Nevada mountains and on Sunday, March 21, he held evening service at the Yellow Aster gold mine on the Mohave desert in the extreme southeast corner of Kern county.

Lenten services are in progress everywhere there is a clergyman in charge. In nearly all the parishes and missions confirmation classes are under instruction. There is promise of a fair increase of membership this year. In several parishes a system of special preachers is being carried out. Those announced for Wednesday evenings for St. James' Pro-Cathedral, Fresno, are Bishop Sanford, Revs. Ray O. Miller, L. A. Wood, W. T. Renison, Canon R. W. Rhames and Rev. J. Nicholas.

The San Joaquin Clericus met on March 16th at St. James' Pro-Cathedral. The Bishop celebrated Holy Communion and delivered an address to the clergy at 10 a. m., on the Efficiency of the Priesthood. The Bishop dealt with the subject in a direct and thorough manner and closed with a recital of the ordination vows, all kneeling. There were twelve out of a possible fifteen present. Lunch was served at the Bishop's house at 12 m. The business meeting of the Clericus followed. The Clericus unanimously endorsed the proposal of the General Board of Missions for the giving of one day's income and the holding of a Men's Missionary Conference in Fresno at some future date. The paper for the Clericus was by Rev. Ray O. Miller of Hanford, on "The Transient and the Permanent in the Life of Christ." The discussion which followed turned on the value of Inspiration on the Gospel record.

The Council of Advice met on March 17th in Hanford. A. G. Denman was recommended for Deacon's orders and George G. Hoisholt was accepted as a candidate for Holy Orders.

The new St. Luke's Church at Merced, Rev. W. H. Hawkin, rector, is completed and will be opened on April 18th by the Bishop. St. Paul's Church, Bakersfield, Rev. Benjamin E. Diggs, rector, will be consecrated at the coming Convocation in May. The full amount of the indebtedness is subscribed.

Rev. J. F. Hamaker has resigned St. Paul's, Visalia, and accepted a call to Greensburg, Alabama.

(Continued on page 18)

Emmanuel Institute of Health

Last month was announced the incorporation of the Emmanuel Institute of Health in San Francisco. This movement originated some years ago in Emmanuel Church, Boston, under the leadership of the Rev. Elwood Worcester, Ph. D., rector, and his associate, Dr. S. McComb. The following statement of that work recently appeared in The Churchman:

What goes by the popular name of the "Emmanuel Movement" is an earnest and systematic effort to apply the resources of the Christian religion to certain miseries and distresses of every-day life. It does not profess to be a "Movement," nor does it claim to introduce any novelties into the life of the Church. On the contrary, it is nothing but the logical development of ideas and methods for which the Church has always stood, and without which, indeed, the Church would have no meaning. Incidentally, it recognizes and utilizes the true elements in sects and cults that have been formed outside the Church, thus keeping persons inside our communion who might have been tempted to leave it.

The aim of the Emmanuel effort, is to apply at once medical, psychological, social, and above all, religious forces, to the amelioration of widespread ills. These troubles go by the general name of functional disorders of the nervous system, in order to distinguish them from disorders that are primarily organic in character. Among them are such miseries as neurasthenia, insomnia, morbid fears, alcoholism, and in brief, all wrong habits whether of mind or body or both. The aim is to educate persons in the art of right living. In the achievement of this aim, it is found that none of these problems are simple in character, but highly complex, that they involve not only mental and moral misery, but often physical symptoms which need to be treated and often, also, social maladjustments which require attention. Here, then, we have the combination of the qualified medical man, the minister of religion, and the trained social worker joining forces to aid the distressed.

In the sphere of religion the great forces depended on are faith and prayer. Every competent physician knows the value of these things in the cure of disease. It is found that many persons who have all their lives been inside the Church have never really had much spiritual satisfaction in praying. These people have to be taught how to pray. Others have to be inspired with a desire to exercise this spiritual art.

In the psychological sphere efforts are made by analysis and by suggestion to get at the root of the trouble and to eradicate it. Here also a process of re-education is necessary. The will must be trained and strengthened; the emotions must be purified; positive thoughts must be substituted for negative and weakening thoughts.

The Social Service department is concerned with the domestic and economic interests of the sufferer. Suitable employment is found for those without work or a change of employment is sought for those whose present sphere of activity is uncongenial. Domestic difficulties and infelicities are removed, and people are taught the art of living together in peace and harmony.

The work is under medical supervision and is conducted on the sanest and most conservative lines. It is built on two solid foundations—the teaching of Christ in the Gospels and the teaching of modern science.

At the Cathedral of St. Paul, Boston, there is a class in Personal Religion under the leadership of Dean Rousmeniere and a weekly bulletin is issued for its members. The following is the Class Prayer:

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

Dean Hicks of All Saints' Cathedral, Spokane, has organized a class to take up the study of the subject of Healing in the Church. He says, in the Cathedral Chimes:

"The last few years have witnessed what may be called a revival of the gift of healing, and while the Church does not pretend to usurp the prerogatives of

the physician or to supplant his scientific skill, she does offer the gift of health and places herself at the disposal of all her children. One difficulty has been to keep the movement within the bounds of sanity. The extremists who believe that there is no disease but what is amenable to suggestion or spiritual healing would not be suited with the study we expect to pursue and they are not invited.

"The writer believes that what the people need at the present time is knowledge concerning laws of health, and those laws of healing which are supposed to run through the mental and spiritual realms, and which scientific medicine can not, in the nature of things, take cognizance of as it ought, and as it would like.

"What we shall recognize in this study is that sickness and disease may arise from purely physical or mental or spiritual conditions; that one, two or all may become involved; that remedies are material, including medicine, surgery, manipulation, diet and hygiene; that they are mental, including all methods by which the truth is suggested to the mind; that they are spiritual, including all religious exercises, and those higher means which the Church has provided. And one, two or all may be required to perfect cure."

The Seamen's Institute of New York

Edmund L. Baylies, president of the Seamen's Church Institute, gave a luncheon there yesterday for Mayor Mitchel, Collector of the Port Dudley Field Malone, Dock Commissioner R. A. C. Smith and a dozen or so other guests and asked them to help him give the sailor ashore a square deal. Then Mr. Baylies showed the officials through the Institute.

When the guests had traveled all through the twelve floors from lighthouse to shipping office, Mr. Malone turned to Mr. Baylies and said enthusiastically:

"I'll do everything I can, officially and otherwise, to help this sort of a place along."

Mayor Mitchel said he hadn't suspected the city held so admirable an establishment.

"The building and the equipment are so good and so well administered as to be a distinct public asset," said the Mayor. "I will help in any way I can find."

Mr. Baylies explained that only a quarter million of the building's cost, which was $1,150,000, remains to be paid. Of this quarter million, $100,000 is pledged in two gifts of $50,000 each. So that really only $150,000 is needed to square everything. The names of the two persons who have pledged $50,000 each are withheld for the present at their own wish.

Nearly everything in the place is a gift from some one. In order to carry out the Institute's policy of commemorating each gift even the chapel chairs are utilized. Five dollars pays for one of these chairs and a small bronze plate, properly inscribed, is affixed to it to signalize the gift.

Mr. Baylies gave his luncheon in the apprentice lads' room, where the youngsters learning seamanship may study or play English billiards—they are mostly from Britain—and where the models of sailing craft are kept. Such a model of the Institute's tender, the J. Hooker Hamersley, was the table centerpiece. This is the boat that goes out to meet incoming ships and keep the sailor out of the "crimp's" hands while he is in port. Those who were present besides Mayor Mitchel, Mr. Malone and the Dock Commissioner were: John D. Creighton, representing Borough President Pounds of Brooklyn; Henry L. Hobart, Benjamin R. C. Low and J. Frederic Tams of the Institute's building committee; Francis Lynde Stetson, one of its backers; Bertram de N. Cruger, Henry Lewis Morris, John Seely Ward and John S. Rogers, also members of the building committee; Thomas W. Whittle, Frank T. Warburton, Charles W. Staniford, engineering chief of the city's docks and ferries; Anton Raven, the Rev. Archibald R. Mansfield, superintendent of the Institute, and the Rev. Charles P. Deems, assistant superintendent.

Mr. Mansfield pointed out that though the Institute has about five hundred beds it has had to turn men away almost every night this winter for sheer lack of room. It has been able to do something to abate unemployment among sailors, partly due to the war, by furnishing them with work at mat making. The old time sailor's skill in the use of rope yarn is thus utilized with much success.

A Few Striking Statistics, Year 1914.

Hotel Department.

Rooms and beds occupied	162,516
Meals served, averaging 14c each	253,275
Pieces of mail received for Seamen	24,942
Pieces of dunnage checked	20,258

Savings Department.

Number of deposits	4,203
Amount of deposits	$210,524.24
Number of transmissions	1,035
Amount of transmissions	$ 66,196.49
Home Countries of depositors	73
Countries to which money has been sent	43

Boat and Harbor Service.

Trips made	416
Men transported	2,166
Dunnage transported	4,182
Vessels visited	1,440

Shipping Department

Number of vessels to which crews or parts of crews have been furnished	496
Men signed and shipped	3,341
Men provided with employment temporary, ship and other	1,036
Total number provided with employment	4,377

Religious Department.

Aggregate attendance at all services	22,756

MONEY FOR SPECIAL OBJECTS
Easily raised with my Coin-books. Send 10 cents for Easter sample. DR. KIDDER, 1111 So. Olive St., Los Angeles, Cal.

VOICE
MRS. GEO. H. POWERS, MISS RUTH POWERS
Phone Fillmore 2851 1912 Broadway, S.F.

KINSHIP OF GOD AND MAN

Continued from page 11

much power as I have to state the truth. I wish I had compelling power to make men see the truth. The truth has to wait on intelligent thinking. Prejudice is the greatest hindrance in the world to progress. Men will not see lest seeing they might understand. They are afraid of the truth for it disturbs them. Think how many old sermons they will have to tear up and throw away. Laziness is the opponent, too, of progress. It is hard work to think and harder still to think honestly. Books are, too, fearful hindrances of progress for bookworms can't think without a book in their hands. The Apostles had no books but they were mighty in the truth. Jesus said, "I am the truth." The life of Jesus is the best theological school to attend in this world. Meditation is the highest form of prayer attainable by man. Wordless prayers are living realities in the Spirit with God. God and man are a unity. The life of God is man's life. The power of God is man's power. The Divinity and Immortality of God are man's. The creative energy and will of God are man's. The qualities of prophecy, teaching and healing and so on were not given man by Jesus when Christianity was founded, but they were the eternal gifts of God to His children always and everywhere. Every gift that John and Mary Magdalen and the woman who touched his garment had; every gift possessed by man then is possessed by man today. To argue otherwise is not only thoughtless, it is silly, and the one who does it is either short on intelligence—or long on prejudice, or mad with unreasonableness, and possibly has a little of all. So then as man in the days of old healed the sick, so today men are healing the sick by the power of God within them through faith.—Emmanuel Press.

Report of Kearny St. Mission for the month of February, 1915.

Regular Evening Services	28	atten.	2845
Eve. Bible and Prayer "	28	"	1175
Noon Bible Study "	28	"	404
Sunday 3 p.m. Gospel "	3	"	194
Total	87	"	4618

Attendance of all services	4705
Requests for prayer	63
Professed conversions	38
Gospels given out (St. John)	40
Meals given	1051
Bread and soup furnished	2354
Beds furnished	66
Clothing given (pieces)	95
(We want more clothing for men, last year's clothing will do)	
Employment secured for	4
Basket Offering	$33.95

A. H. BLAIR, Supt.

IS THIS WORK WORTH WHILE?

To keep it going we have to raise One Hundred Dollars a month in addition to our present income. **Are you willing to help a work that is paying such a large dividend as the above report shows?**

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528. 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The Monthly Diocesan Meeting will be held Monday, April 5, at 2:30 p. m., at the Cathedral Chapel.

The goods for the Alaska boxes should be ready by the first of May.

It will be remembered that many articles are to be bought and there is need of money as well as garments.

The March Diocesan Meeting was held at the Cathedral Chapel on March 1st, with a representation of fifteen Branches. The Bishop said the Opening Prayer. The treasurer had a statement of the money gifts of this year as compared with last year. It showed a falling off, which it will take the effort of all the Branches to make up before April 30th.

Miss Hawley reported promises of garments for Alaska boxes from eleven Branches, but not yet enough money promised to make the necessary purchases. There are also Easter boxes to be provided for two Diocesan Missionaries.

Mrs. Monteagh reported seven official visits. On the occasion of her visit to Holy Innocents, San Francisco, three new Branches were organized, the Woman's Auxiliary, the Junior Department and the Babies' Branch.

Miss Hobart, in charge of the Missionary Exhibit at the Exposition, was introduced and described the Exhibit, which will, it is hoped, be a rendezvous for Church people. All Auxiliary women who can give the time are asked to serve as stewards. The qualifications are that they be intelligent Church people with some knowledge of Missions. Those who were willing to volunteer were asked to send their names and addresses with the days they prefer, to Mrs. A. L. McLeish, 734 Bush street, San Francisco.

Deaconess Rutledge, who has been for ten years in the Philippines, and is now working at the Canon Kip Memorial Mission, was the next speaker. She described the work among the poor people in Manila, especially the orphanage for half-caste children, and the hospital work. Her accounts of the children of whom she had taken charge, were most interesting.

The Annual Quiet Day was conducted by the Rev. Walter H. Cambridge on Tuesday, March 16th, at St. Stephen's Church. The general subject, "Some Problems of Personal Religious Life," was treated under four topics, "The Christian Attitude," "Influence," "Self-Sacrifice or Self-Expression," and "Confidence or Faith." The text that suggested the theme of the addresses was the fourth verse of the twenty-seventh Psalm. The Christian attitude is the attitude of disciples, desiring and expecting to have now and hereafter more and more of the beauty of holiness by the contemplation of God. Religion has had its birth among Oriental people who know the value of meditation. Only as Christian people cultivate this attitude will they gain the character that in unconscious influence uplifts the world, that is ready in self-devotion to carry out God's plans, that moves onward in perfect confidence that Right will triumph.

THE EIGHTH PROVINCE

(Continued from page 16)

DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

The four last things that concern man—death, judgment, heaven and hell—were the subjects treated today by Bishop Moreland in half-hour talks at the closing session of the convocation of the District of Sacramento in St. John's Church, Marysville.

Clergy and laity were present to hear the discourses, which were replete with the sentiments of the Lenten season.

The Bishop's talks were the closing features of the convocation, which opened March 16.

Those who answered roll-call today were: Rev. Charles E. Farrar, Rev. Isaac Dawson and Rev. Henry Perks, Sacramento; Rev. McGovern, Loomis; Rev. Cockroft, Redding; Rev. Mark Rifenbark, Marysville; Rev. E. A. Osborne, Chico; Rev. W. H. Fenton Smith, Auburn, and Rev. P. G. Snow, Woodland. Rev. C. H. Lake of Colusa, presided at the several sessions.

Last evening the church was crowded to listen to addresses by Rev. Isaac Dawson and Rev. Mark Rifenbark. The first named spoke upon the subject, "Incidents From Life in Our Home Mission Field," while Rev. Rifenbark treated the question of "The Duty of Clergy and Parishes to Stand by Our Missionaries."

Other subjects dwelt upon at the convocation were:

"The General Board of Missions—the Gratitude We Owe It, and How We Are Repaying It," Rev. E. A. Osborne; "The Woman's Auxiliary—the Power of Consecrated Womanhood," Rev. W. H. Fenton Smith, Auburn; "The Sacramento Missionary—How to Make the Most of Its Valuable Influence," Rev. P. G. Snow, Woodland.

MISSIONARY DISTRICT OF NEVADA.

The Rt. Rev. George Coolidge Hunting, D. D., Bishop.

Bishop Hunting has been presented with a ring, engraved with the seal of the District, by friends in the Eighth Province, at the suggestion of Mrs. W. W. Street, of Berkeley, Cal. The ring is all gold, and is the work of Gorham & Co.

The Bishop has just returned from a visitation through the central part of the State. He had services at Austin, Eureka and Tuscarora. In the early days we had ministers at both Austin and Eureka, but now the towns are not in such a prosperous condition, very little work is being done in the mines, and it is not possible to support a clergyman in either place, or in both together. In Austin we have a fine brick rectory, and a brick church with a splendid pipe organ, all built over forty years ago, and still preserved in excellent shape. At the service here, the Bishop administered both Baptism and Confirmation. At Eureka, we have a stone church, kept in the best condition by the loving labors of the Woman's Guild. Here there are over forty communicants, and a Sunday School of forty scholars. Under ordinary circumstances, this should support a minister, but it cannot be done now. Both these towns are almost a hundred miles from the main line of the Southern Pacific Railroad. There have been no regular services in these places for about five years. Tuscarora is 56 miles from the railroad by stage—a hard trip for a missionary in the winter. We have never had property in this camp, but negotiations are under way to purchase the "Union" Church, and to fit it out for services. We have the use of this building now for our occasional services. These three places, Austin, Eureka and Tuscarora, have promised subscriptions which will pay the expenses of a missionary, who will go there once a month, and which also will give him a substantial increase of a too meagre stipend from the Bishop. Until a volunteer can be had to cover this field, the Rev. Ernest H. Price has consented to go once a month to Austin, Eureka, Tuscarora, Wells, and Clover Valley for services, in addition to his work as rector of St. Paul's Parish, Elko.

The Rev. Percival S. Smith, who has already served several years in this District, is coming from Pomona, Cal, to take charge of the work at Las Vegas and vicinity. He will have services at Beatty, Pioche and Caliente. This work in the southern part of the State has been without a leader for a year and a half. It is certain that under the able guidance of Mr. Smith the work in Las Vegas will take on new life.

Bishop Hunting will visit Virginia City for services on Good Friday and Easter, and will have an afternoon service at Silver City on Easter.

LLOYD B. THOMAS.

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC.

1051 Taylor Street, San Francisco.

The Clergy are hereby notified that the Church Divinity School will remain open during the summer vacation (June 1st to August 31st), for the benefit of the Clergy visiting San Francisco and the Exposition.

The rooms have all modern conveniences, hot and cold water, steam heat, and electricity. Tub and shower baths on each floor.

As there is only a limited number of rooms, Clergy desiring accommodation must book their rooms in advance.

Room, breakfast and dinner, $2.00 per day.

Application for reservation should be made as soon as possible to the Manager, 1051 Taylor street, San Francisco, Cal.

Ladies, or gentlemen with their wives, can be accommodated at Miss Hamlin's School, 2230 Pacific avenue (within walking distance of the Exposition), at the same rates.

FANNY CROSBY.

Fanny Crosby was born March 24, 1820, in a little cottage in Southeast, Putnam county, N. Y. When about six weeks old she became blind. When eight years of age she wrote:

"O what a happy soul am I,
Although I cannot see,
I am resolved that in this world
Contented I will be;—"

Her grandmother, a woman of deep piety, had much to do in shaping the gentle Christian character of this humble blind girl, who was destined to write the sweet songs that for half a century have been winning thousands to the better life.

At about the age of fifteen she entered the New York Institution for the Blind, where she later became a very efficient teacher. While here she met Alexander Van Alstyne, a blind musician, whom she married March 5, 1858. He died in 1902. From early years to the age of forty-five, she continued to write poems and secular songs. From the age of forty-five until a few weeks before her death, she composed the thousands of hymns that have blessed humanity. While she was a mission worker in New York, a young man who had promised to meet his mother in heaven, was converted one evening and this incident inspired the author to compose, "Rescue the Perishing," that night before retiring.

At the age of more than three score and ten, she wrote:

"Some day the silver cord will break,
And I no more as now shall sing,
But, O, the joy when I shall wake
Within the palace of the King."

That "some day" for "Aunt Fanny" was February 12, 1915, when this saintly prophetess realized her beautiful vision, "I shall see Him face to face."

Make This a World Wide Tribute.

As the influence of this wonderful woman's hymns was so far-reaching, this movement is designed to combine gifts, large and small, from far and near, into a fund that will perpetuate her memory in the way she most desired! The people of her home city have purchased the building site, for $18,000, on which $10,000 has already been paid. The first dollar toward the building was given by a young woman who did mending to earn it. This had been added to by small sums from men redeemed in the mission meetings.

The last time my sister Fanny visited me she said—"Well, when I die I don't want any big monument over my grave. If my friends want to do anything in memory of me, I would rather they would give the money for a hall down at the Bank Street Mission, to help save men." Then she spoke of writing to out-of-town friends to ask them for contributions for a mission hall. I know she would rejoice if she could know that so soon after her death friends all over the country were helping to answer her prayers.

MRS. JULIA M. ATHINGTON,
413 Fairfield Avenue, Bridgeport.

Aunt Fanny lived with me for eight years and knowing how close to her heart was the work of the Bridgeport Christian Union, I feel sure that nothing would please her more than the thought that her work was to be kept alive in this Fanny Crosby Memorial Building.

She talked about this rescue work, knew many of the men by name and was very solicitous about having a suitable building to meet the increasing needs of the work.

In the years of her life, she did what she could to bless humanity and she often said that the only words she ever wanted on any memorial to her were: "She hath done what she could."

FLORENCE W. BOOTH,
226 Wells Street, Bridgeport.

An Appeal From the Chinese Young Men's Christian Association of Washington to President Wilson and the Christian People of the Country.

To His Excellency the Christian Executive, President Wilson, and the Christian People of the United States.

Christian Comrades:

Realizing that the fate of our native land is quivering in the balance, we appeal to you to give us your great influence in molding the public opinion of the Christian world for our native land, China.

For three years and a half China has struggled through an internal revolution and is only now beginning to reap the benefits of a Republican form of government. Her sons and daughters have only begun to realize what patriotism means, and her government has just begun to develop her vast natural resources. Just at this time when her every energy should be devoted to building up a strong and stable government, and at the psychological moment when the attention of all the world is absorbed in the awful European conflict, [illegible] Japan has seized the opportunity to make twenty-one drastic and far-reaching demands upon China which, if conceded to, will mean the absolute absorption of our country by Japan, and will precipitate, inevitably, a war between the two countries.

Among the twenty-one demands which Japan has laid down to China she stipulates the transfer of "all the rights" she has obtained from Germany in Shangtung, including Kiao-Chau concession: the placing of Japanese in high positions as advisors in the administrative, finance, and military departments of the Chinese government; that no section of China's coast be ceded, or leased to any other power than Japan; and that Japan have the right to establish arsenals in any

COMMENT AND CRITICISM.

Longmans have sent the November number of this Cambridge Quarterly, rather a few days behind the fair but it is always good to receive. For the writers are always men of learning and thoroughly qualified for that discussion of religious and theological questions which is the reason of the review's existence. We have received a few previous numbers and each one is markedly able and full of interest. The price is only 15 cents a copy but its value is much more.

DIRECTORY OF EPISCOPAL CHURCHES IN SAN FRANCISCO

which unite in extending a cordial invitation to all visitors.

Church	Location	Clergy	Sunday Services
Grace Cathedral	California St. bet. Taylor and Jones, one block from the Fairmont. Take California St. car to Taylor; or Powell St. car and transfer to Sacramento St.	Wm. Ford Nichols, D.D., Bishop J. Wilmer Gresham, Dean W. E. Hayes, Precentor	8, 11, and 4:30
Trinity	Bush and Gough Sts. Take Sutter St. car to Gough.	F. W. Clampett, D. D. W. B. Clark	7:30, 11, and 8
St. John the Evangelist's	15th St., cor. Julian Ave., one block from Valencia. Take Valencia St. car to 15th.	E. B. Bradley	8, 11, and 8
Advent	261 Fell St., one block west of Van Ness Ave. Take Hayes St. to Gough, or Geary & Van Ness to Fell.	C. N. Lathrop W. H. Ratcliff	8, 11, and 8
St. Peter's	Clement St. and 29th Ave. Take Geary or Sutter (2) car to 29th Ave.	C. L. Miel	*8, 11, and 5
St. Luke's	Van Ness Ave., cor. Clay. Take Sacramento St. car to Van Ness; or Geary Exposition car; or 4th, Ellis Exposition car to Clay St.	Edward Morgan F. B. A. Lewis, M. D.	8, 11, and 8
St. Paul's	California St., nr. Steiner. Take California St. car.	W. E. Couper	8, 11 and 7:45
St. Stephen's	864 Fulton St., nr. Fillmore. Take McAllister St. car.	G. H. B. Wright	8, 11, and 7:30
St. Mary the Virgin	Union, cor. Steiner (near Exposition). Take Geary (D) car to Steiner.	Arch Perrin M. McMurray	8, 10:30, and 8
Cathedral Mission of the Good Samaritan	Potrero Ave., nr. 25th St. Geary St. car, at Van Ness Ave. to Potrero Ave. car. car Howard St. to Potrero.	J. P. Turner	*7:30, 11, and 7:45
St. James'	Clement nr. 6th Ave. Take Sutter and Clement cars.	S. J. Lee	*7:30, 11, and 7:45
Holy Innocents	Fair Oaks, nr. 26th. Take Valencia St. car and walk short distance west.	F. DeF. Miller, D. C. L.	7:30, 11, and 7:45
All Saints'	1350 Waller St., nr. Masonic Ave. Take Hayes St. car to Waller.	H. S. Hanson	8, 11, and 8
Incarnation	11th Ave., nr. Irving. Take Ellis St. car to 11th Ave. South.	W. H. Hermitage	8, 11, and 7:45
Japanese Mission	2236 Post, nr. Divisadero. Take Sutter St. car.	P. H. Murakami	11 and 8
Chinese Episcopal Mission	966 Clay St., nr. Stockton. Or Stockton or Powell St. car to Clay.	Daniel G. C. Ng T. J. Williams	†8, 10:30 and 6:45
Canon Kip Mission	246 Second St., nr. Folsom. Transfer from Market St. car to 2d or any cross-town car to Folsom.	Archdeacon Emery	11 (also 8 p. m. first Sunday)

*Except first Sunday. †6 a. m. first Sunday.

part of China. Should China have to yield to these demands the death knell to her freedom will have rung, she will pass into a state of subjection inexorably, but in the process the blood of the flower of her young manhood will flow in rivulets throughout her land as flows the blood of the young manhood of Europe today!

To prevent this great wrong to China, to prevent the war which must follow if Japan presses her unrighteous demands, we appeal to you, the Honorable and Most Worthy President of the United States, and to the Christian people of this great country to give us at least your moral support, to study the situation carefully, to give it publicity, and thus to awaken a public opinion that will make the horrible wrong which is threatening China an impossibility. We pray that you will use your utmost influence to help us in this crucial hour.

WM. W. CHUNG,
President,

And the forty-five members of the Chinese Young Men's Christian Association and other Chinese Christians of Washington, D. C.

Y. W. C. A. at the Exposition

Just inside the main entrance of the Panama-Pacific Exposition is a building erected for the use and comfort of the thousands of women who will visit San Francisco during the Exposition.

Two years ago the National Board of the Young Women's Christian Association was invited by the officials of the Exposition to erect and equip a suitable structure. The result is a beautiful building in the South gardens, facing the Tower of Jewels. It is directly to the left of the Scott street gateway, where it will be convenient for visitors entering or leaving the grounds.

There is an information bureau in the center of the main lobby, where it can be seen the moment one enters the building. A staff of trained women is in attendance. The visitor who wants to know about train schedules or car service, or the woman who is anxious to find a good place to board near the Exposition grounds, will be given the desired information. Facts about the city and bay region will be furnished here. Directories of the Exposition officials and employes, of churches and social service agencies will be available for all who apply. An emergency service and a trained nurse are a part of the equipment of this department.

On this same floor is a large quick-service lunchroom, where both men and women can obtain well cooked food at moderate prices. Five hundred people can be seated here at one time. A mezzanine balcony extends around the room, and from the tables laid here one can overlook the South gardens and the lagoon. The Tower of Jewels is only a short distance away, and the central features of the wonderful illumination scheme are within a stone's throw. The view from these windows will make the balcony tables most desirable. Aside from the regular lunch and supper there is an afternoon tea service. This lunch-room is particularly convenient for the people attending programs in Festival Hall.

There are comfortable reading and writing rooms just off the main lobby, where strangers in the city may read the news from their own home paper, or write a letter to their friends.

On the second floor is an assembly room which seats two hundred and fifty people. Motion picture apparatus has been installed. This hall is available without charge for suitable organizations desiring to use it for conferences and meetings. Many organizations whose work is educational in character or along lines of social service will hold sessions in this building. It has been estimated that an average of three or four conventions a day will meet in San Francisco during the Exposition year. Many of these will be of especial interest to women.

The Young Women's Christian Association is planning a strong program of speakers drawn from its own ranks, and also from prominent men and women whose work is related to the broader lines of Association activities. Problems in home economics, hygiene, physical training and recreation, questions of thrift and efficiency, and kindred subjects are to be listed for discussion.

Films picturing actual Association work are to be thrown on the screen daily. In addition to the motion picture and stereoptical exhibit, the halls of the building, both upstairs and down, will display the winning models—the results of a Nation-wide contest. All over the country the girls of the city associations have been working to compete for National prizes. Awards will be made for the best business girl's costume. The decision will be based upon suitability, economy and workmanship. In the department of thrift and efficiency, budgets will be shown giving a distribution of salary calculated to conserve health of body and mind, to provide for moderate recreation and to save up for the future. There will be awards for stories, songs, short articles, photographs and original drawings.

The building on the Exposition grounds is more than a center of information and exhibit of work done elsewhere. It is a real Young Women's Christian Association at work. A trained worker will give full time to the girls and women employed at the big Fair. There will be between two and three thousand of these girls. They must be aided in securing trustworthy living accommodations.

The Association is endeavoring to look after girls who are discharged from the various concessions. They cannot be permitted to drift out into the city alone and discouraged, where they would be open to every sort of temptation. The Association has arranged an effective scheme of Big Sister work whereby each girl can be put in touch with women who will assist in devising plans for recreation and friendliness.

In all its work the National Young Women's Christian Association is co-operating with other organizations doing similar or kindred work, such as The Travelers' Aid, the Church Societies, The Society for Befriending Girls, the Emanu-El Sisterhood, and Women's Clubs, and it serves as a distributing center of information and usefulness.

There are to be evening classes in salesmanship, bookkeeping, typing and stenography conducted in the Association Building. They will be open to employes of the Exposition. A club room offers an opportunity for social gatherings, and a series of talks on hygiene, dress and comfort will be open to the girls who wish to attend.

As the only strictly woman's building on the grounds, it is expected that it will be in constant use and do a genuine and much needed service.

SUNDAY PROGRAM.

The Sunday hour of music has been changed from an indoor affair to a thing much more truly Californian, an outdoor sing. Here we can play and sleep and work out of doors the year round, we have come to glory in the outdoor concerts, outdoor pageants, outdoor conventions and programs of every kind. This wonderful Exposition is a triumph of all-year-round California possibilities.

Last Sunday a chorus of fifty young people sang for an hour on the portico of the Y. W. C. A. Building. The walls behind them served as a sounding board to throw the voices out over the lagoon and gardens. Hundreds of people, as they were passing by stopped to listen. All the seats around the yellow daffodil gardens filled with people and the steps and porch were crowded. Everybody has a lurking sentiment about some of the grand old hymns. There have been great occasions when visiting thousands have burst spontaneously into the music of "Nearer My God to Thee," or "Rock of Ages." Whatever may be one's individual attitude toward formal religion or whatever may be one's feeling or lack of feeling about definite Church ceremony, there seems to be unanimity of sentiment about the music and the words of some of the world's sacred songs. And the notes of Handel's "Messiah" by the Alameda County 1915 Chorus on its first appearance on March 15, held entranced the largest audience Festival Hall has seen, proving the drawing power of association in music. Many of the best choirs and musical societies of the Bay region have offered to present Sunday programs at the Y. W. C. A. Building. Most of these programs will be given at 5 o'clock in the afternoon. Sometimes it may be necessary to shift to an earlier hour to suit the convenience of choirs across the Bay. Any change in the hour will be announced the preceding week.

WE PRINT booklets, circulars, cards, notices, and stationery of all kinds in first-class style, and ask you to favor us with your next order. FOSTER & SHORT PRINTING, BOOKBINDING, ENGRAVING 342 Howard Street, San Francisco, Cal.

Will the Readers of The Pacific Churchman kindly mention advertisements seen in this Issue when making purchases as the Trustees want to prove to the business community that advertising of this sort is a good business proposition.

BENEFIT CONCERT

UNDER THE AUSPICES OF THE

KEARNY STREET MISSION

AN EVENING WITH

MR. EDWIN CAHN

VIOLIN RECITAL

Illustrated with Violin Selections and Luminous Views

The unqualified appreciation accorded Mr. Edwin Cahn by the New York critical public and in other cities where this recital has been repeatedly given, clearly indicates its merit and success. ¶ An interesting account is given, with views of those two most celebrated Italian cities, Brescia, the birthplace of the violin, and Cremona, including much that is of interest concerning the lives of such great masters as Maggini, the Amati and Guarnerius family and Stradivarius.
¶ It is, however, the violin of Mr. Cahn that makes this entertainment so delightful. There is an illusive "something" about his playing, a certain tone quality refreshing as it is rare, which, when combined with his originality of interpretation and abundant technique, sings directly to the hearts of his listeners.

SCOTTISH RITE AUDITORIUM

Van Ness and Sutter Street

Friday Evening, April 16, 1915

Eight Fifteen

¶ The Kearny Street Mission recognises from its own experience and that of others that there is a divine power to make men over, to change the currents of their lives, to inspire them with new aspirations, new courage, new purposes and desires. The success already achieved by the Mission in developing the spiritual and moral life among those who are to a great extent left to drift for themselves, in a location where such a mission is an absolute necessity, has been most gratifying.

¶ For the purpose of obtaining help in the raising of the necessary funds to continue our work we have arranged this splendid concert, the artistic excellence of which you can be absolutely assured.

Tickets 50c and $1.00, for sale at the office of the Pacific Churchman, 342 Howard Street, San Francisco.

All tickets sold through the Executive Board will be applied to the work of the Kearny Street Mission, as the expenses have been provided for.

Literature of the Day

Wondrous Love. The Joy of Personal Devotion to Jesus. Rev. Jesse Brett. Longmans, Green & Co. $1.20 net.

There is ample evidence in all Mr. Brett's books that what he says of this one is very true of them all: "an attempt to bring encouragement and assistance to those whose first care is for their spiritual life." The wonderful attraction of spontaneity quickens every one of them, the outcome of a love that has found life in the love of Jesus and burns with almost feverish anxiety to draw everyone else within the charmed circle of its absolute content and unshakeable peace. The evidence of this dominant anxiety is plain and palpable on every page. It is as if someone were obsessed by a consuming desire to bring everyone into the same consciousness of a happiness that makes the daily round, whatever it may be, a daily experience of restful content through all it may bring, with persistently glad looking forward to the consummation of the wondrous love of earthly days, the love unthinkable to human limitations when at length it will be no longer in a mirror darkly but face to face. The words and counsels, the encouragement born of such experience as the author's, will be treasured by all who are earnestly desirous of widening and intensifying the spiritual life and may be unhesitatingly commended to them and to all Christian people.

The Anti-Christ. R. H. McCarthy. C. C. Cook, New York.

Ninety-two pages of verse, one nearly said blank verse in the sense of vacuity. But the rhymes are wonderful. There is a four-page appendix of notes, the author's exegesis of Bible passages relating to Anti-Christ as the author supposes. It is a wonderful example of the adaptation of facts to foregone conclusions by a scorner of probabilities. The following is a fair sample of the versification, taken at random:

"Humanity to lips were steeped in crime,
With sense of purity entirely lost,
And every sense of honor lightly tossed
From out the human as a worthless thing."

The Revelation of Discovery. Bishop Brent. Longmans, Green & Co. $1 net.

In these days of multiplying books, of the verbiage that floods the world and has but little aim in it, it is as vitalizing as water in a barren and dry land to a spent wayfarer, to come upon a writer who makes no profession of a new message for the healing of the nations, but who does set himself to the discovery of the truth latent under the old forms through which revelation came to men. This is the task to which Bishop Brent, with his wonderful gift of spiritual insight, addresses himself, and as one reads it it is as if a veil were drawn aside from facts and teachings that we fancied we saw with perfect clearness, not in any sort as in a mirror darkly. We have heard enough and to spare of new gospels, of the new faith, of a brand new St. Paul and other like things well seasoned with hysterical effusion and the blatent conceit of self-called prophets and apostles. The Bishop's book varies from all this as light does from darkness. One seems to realize that our eyes were holden in some mysterious fashion, for as his quiet words go on the thing seems too plain, too self-evident, too palpable ever to have lain dormant. There is not space for quotations, and besides it is not possible with a book of this stamp to detach a brick here and there as samples of the whole building as in the old Greek story. But at page 15 is this concise putting of the Creed as the expression of perfect love, which if not altogether is at least a very long way from general recognition and acceptance: "The Creed insists by its very form, that all attributes of God, His Holiness not less than His Justice, the Incarnation itself all dealing with man here and hereafter, shadows as well as lights, sorrows in company with joy, can be read aright only under the illumination of perfect love, and Christianity is the conscious deliberate application of this transforming fact to human life, in all its manifold departments and human experience, it is living life in the light and power of the filial and so of the eternal relation." And this, page 78, is a very necessary corrective to so much that is said even in these days and often to the verge of maudlin sentimentalism, about our Lord's physical torture on the Cross, "The literature that contains the story of the Saviour's last days on earth took its shape as a revelation of character, rather than as a record of the horrible. It is a Sufferer, not His sufferings, a Character, not His conditions, that occupy the foreground of the picture. The sacred writers did not vie with one another to see which could tell the most ghastly tale. Their eyes were fixed on the person of Jesus. It is Jesus of the Passion, not the Passion of Jesus, the Crucified rather than the crucifixion that is the theme—what Jesus suffered is always kept in subjection to how He suffered." But there is not one of the 130 pages that does not hold something worth marking and above all digesting. Many books and often those of the largest pretensions only merit strangling, yet every now and then one appears to compensate for the failures. And this is one of the elect.

The Riches of the House of God. Flora A. MacLeod. With introduction by the Rev. Father Congreve. Longmans, Green & Co. 90 cents net.

The keynote to the whole content of this book is supplied by Father Congreve in his deeply interesting preface, full as usual with him of deep spiritual counsel and aid to devotion. Long ago he says he was at a catechizing and the teacher "was bent on developing the idea of heaven in the minds of the pupils but with little success till he asked—'You say heaven is the place we hope we shall go to when we die—is that all you can tell me about heaven?' A keen faced boy broke out with 'We are there already.' He had been under the teaching of the saintly Father Benson of Cowley and had got hold of his patiently instilled idea, which even many of the wise never arrive at."

The book begins with this purpose and is carried on right to the very end with loving insistence, the clear aim of one living in the realization of that whereof she speaketh, the joy and the peace of it and would fain bring others to feel also that heaven in very truth is all about them in the "daily round, the common task." There are seven chapters full of interest and at the end of each very beautiful and touching prayers—Pilgrimage Prayers, they are called, and the general trend of them may be gathered from the titles: The Quest in Hope, The Quest in Contrite Love, the Quest of Toil, and so on. It is a book for the devout life all the year round, not merely for the Lent that has gone, and every one who uses it will be grateful to the author, we are very sure.

The Evidence in the Case. An Analysis of the Diplomatic Records Submitted by England, Germany, Russia and Belgium in the Supreme Court of Civilization and the Conclusions Deducible as to the Moral Responsibility for the War. James L. Beck, LL.D. Late Assistant Attorney General of the United States. Putnams Sons, New York and London. $1.00 net.

One has read many books on this subject and much of the more ephemeral literature, but one fails to recall anything that comes near this book in its calm masterly analysis of antecedent causes and perfectly dispassionate assignment of responsibility for the war. He gathers up and presents the evidence in the case with the skill that has won him the reputation of one of the ablest jurists in the land. There are no assumptions nor any conjectures unbased on facts. Beside all this the author has the grace of a style that kindles interest and keeps up the glow of it. It is dedicated to "Albert, King of the Belgians,—Every Inch a King," with two verses from Horace, and the pages are sprinkled with classical allusions and quotations from the greatest books, always apt, often pulverizing. The book is sad, of course,—how could it be otherwise? But we are carried along its pages without any desire of pause and when the end is realized we seem to be conscious that we have been reading history in a form worthy of history, and not in any sense the thin, weary journalese of the up-to-date chronicler, who wastes time and such mentality as he may possess in the production of something that suggests sounding brass and tinkling cymbals.

The Preparation for the Passion. Rev. J. S. Stone, D. D. Longmans, Green & Co. $2 net.

Former books by Dr. Stone have been noticed in these pages and this volume is evidently a continuation on the same lines. But it begins at the beginning, for the title page says it is a "Study of the Incarnation and Virgin Birth of our Lord and of His Life from Bethlehem to Cana of Galilee, with notes on the first two chapters of St. Matthew and St. Luke." So that the book is not a "Preparation for the Passion" in the way that modern books of devotion use the term, but a study of the initial stages, the first part of our Lord's earthly life. It is wonderfully good within these lines and the author has a wealth of illustration at his command. He provides the latest questions and results of modern scholarship, faces boldly the many difficulties, and does his best to make doubtful things clear. It is well worth not only reading but careful study and it is interesting withal. And its readers will surely look forward with interest to the appearance of the volumes that one trusts are yet to come.

The Christian Year. Its Purpose and Its History. Walker Gwynne, D.D. 75 cents. Longmans, Green & Co.

This is a very useful book, extremely interesting, and will be found so by everyone who desires to understand the Prayer Book and the reason why of its order and

structure. The author is not content with stating the bare facts about each Festival and Fast, but brings out the devotional teaching also. People as a whole accept the round of the Christian Year, the Collects, Epistles and Gospels as the merest matter of course, Saints' Days included, but rarely inquiring into the why or wherefore, although some few there are who ask questions. There is a very old book of the 17th century, Nelson's Festivals and Fasts, more of a devotional character, but a rarely good book, highly valued and much used by those who are glad of guidance in spiritual things.

Lessons on the Christian Responsibilities and Means of Grace. A Course of Lessons on the Sacramental Teaching of the Church Catechism. Rev. W. H. Campbell, M. A. Longmans, Green & Co. 50 cents net.

"For children of 13-14." But the teaching might easily be adapted to much older children and even adults might profit hugely by such sound teaching. For the author is a well known expert and his book would be of great value to teachers who would study and use it "with brains, sir."

H. H.

THE HILLS OF THE LORD.

God ploughed one day with an earthquake,
And drove His furrows deep!
The huddling plains upstarted,
The hills were all a-leap!

But that is the mountains' secret,
Age hidden in their breast;
"God's peace is everlasting."
Are the dream-words of their rest.

He hath made them the haunt of beauty,
The home elect of His grace;
He spreadeth His mornings on them,
His sunsets light their face.

His thunders tread in music
Of footfalls echoing long,
And carry majestic greeting
Around the silent throng.

His winds bring messages to them,
Wild storm-news from the main;
They sing it down to the valleys,
In the love-song of the rain.

Green tribes from far come trooping,
And over the uplands flock;
He weaveth the zones together
In robes for His riven rock.

They are nurseries for young rivers;
Nests for His flying cloud;
Homesteads for new-born races,
Masterful, free, and proud.

The people of tired cities,
Come up to their shrines and pray;
God freshens again, within them,
As He passes by all day.

And lo, I have caught their secret,
The beauty deeper than all,
This faith that life's hard moments,
When the jarring sorrows befall,

Are but God ploughing His mountains,
And the mountains yet shall be
The source of His grace and freshness
And His peace everlasting to me.

—William C. Gannett.

Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

Diocesan House, 1217 Sacramento St., San Francisco. Telephone Franklin 341

Mission Study Literature.

Senior Class Book: "The Social Aspect of Foreign Missions," 40c; "Gospel and Government," 75c; "The Light of the World," 60c; "Then and Now," 60c; "Christianity and Civilization," 50c; "Suggestions to Class and Meeting Leaders," 5c each. All of above, $2—postage extra.

Junior Class Book: "Building the City," 35c; "Hints to Juniors," 5c.

Children's Mission Study: "How the Cross Goes Round the World," 15c; "Cut-Out Pictures," 5c.

The Alaskan Churchman Calendar. 50c.

The Church Missionary Calendar. 30c.

The Alaskan Churchman. $1.00 a year.

The Spirit of Missions. $1.00 a year.

The Monthly Missionary Number of the Young Churchman. 25c a year; 10 or more copies to one address, 20c.

Bible Stories and Poems. 60c.

Bed-Time Stories, "For Your Child and Mine." 60c.

Facts Concerning the Diocese of California. 10c.

Large Map for Class Work. 25c.

"The Enlarged Mission Hymnal," with Chants, Psalms, Children's Hymns and Topical Index. 35c, discount on quantities.

Postage extra on Calendars and books.

Some World Circuit Saunterings, by Bishop Nichols. $2 00.

The Beatitudes of Jesus ($1.00), and The Young Man (50c), by J. Wilmer Gresham.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

What Every Warden and Vestryman Should Know. 35c.

Prayer Books, and Hymnals with or without music.

We can get for you any book published.

Certificates:

Baptism and Confirmation, 25c, 40c and 60c per dozen, postpaid.

Marriage, 7c and 15c ($1.50 per doz.), postpaid.

Our Marriage Vow, 25c, 75c, $1, postage extra.

Holy Wedlock, 50c, 75c and $2.50, postage extra.

The Marriage Service, 25c, postage extra.

Books for Confirmation Classes—10c:

What and Why of Confirmation—Pardee.

What Everyone Should Know, Etc.—Shinn.

Confirmation Instructions—Young.

Manual of Instructions in the Christian Religion—Shero. 15c.

The Narrow Way, 25c. The Call of Confirmation—Smith. 20c.

Communion Preparatory Books:

The Way to the Altar—Pardee. 25c

God's Board (illustrated), 20c.

Before the Altar (English), 35c.

Steps to the Altar—Scudamore. 40c.

Bread of Life—T. J. Williams. 50c. postage extra.

The Sunday School:

Church Catechism, 80c and $1.25 per 100, postpaid.

Bible Lessons for the Christian Year—Gwynne.

The Gospel in the Church—Gwynne.

Sunday School Commission Books.

Joint Diocesan Series: Whittaker, Jacobs or Hartzell.

Promotion Certificates, Class Books, Attendance Punch Cards.

Communion Services and Brasses for Altar. Church Furniture. Vestibule Brackets.

Resident Clergy List of Diocese of California.

Bishop.

Rt. Rev. William Ford Nichols, D.D., 1215 Sacramento St., S. F.

Clergy.

Rev. Alexander Allen, 310 Park View Ave., Oakland.
Rev. W. W. Anderson, Irvington.
Rev. John Bakewell, D.D., 2831 Telegraph Ave., Oakland.
Rev. E. H. Benson, Ukiah, Cal.
Rev. W. M. Bours, 1215 Sacramento St.,
Rev. E. Bradley, 120 Julian Ave., S. F.
Rev. W. A. Brewer, Burlingame.
Rev. E. T. Brown, 81 Second St., San Jose.
Rev. Walter H. Cambridge, 16 Baldwin Ave., San Mateo.
Rev. Fletcher Cooke, Los Gatos.
Rev. J. K. Coolidge, Burlingame.
Rev. H. F. Cowley-Carroll, Ross, Marin Co.
Rev. C. H. L. Chandler, San Louis Obispo.
Rev. Frank H. Church, 1051 Taylor St.'
Rev. F. W. Clampett, D. D., 1941 Clay St.,
Rev. W. B. Clark, 1628 Bush St., S. F.
Rev. E. W. Couper, 1718 Alameda Ave., Alameda.
Rev. W. E. Couper, 1828 Webster St., S. F.
Rev. D. M. Crabtree, Redwood City.
Rev. G. M. Cutting, San Rafael.
Rev. A. W. W. Darwall, Monterey.
Rev. E. G. Davies, Martinez.
Rev. I. N. Dodd, Petaluma.
Venerable J. A. Emery, 1215 Sacramento St., S. F.
Rev. D. J. Evans, 555 Waverley St., Palo Alto.
Rev. D. C. Gardner, Stanford University.
Rev. J. G. Gasmann, 1101 Park Ave., Alameda.
Rev. E. F. Gee, 5589 Taft Ave., Oakland.
Very Rev. J. W. Gresham, 1219 Sacramento St., S. F.
Rev. W. A. Hamilton, D. C. L., Mill Valley.
Rev. H. S. Hanson, 1371 Waller St., S. F.
Rev. W. E. Hayes, 1051 Taylor St., S. F.
Rev. W. H. Hermitage, 1478 13th Ave., S. F.
Rev. W. F. Higby, Centerville.
Rev. W. Higgs, Gilroy.
Rev. E. M. W. Hills, Corte Madera.
Rev. W. R. H. Hodgkin, 1431 Spruce St., Berkeley.
Rev. Henry Howitt, Mill Valley.
Rev. G. H. Jenks, M. D., Key Route Inn, Oakland.
Rev. D. O. Kelley, 1400 Milvia St., Berkeley.
Rev. H. H. Kelley, 2314 Bancroft, Berkeley.
Rev. G. C. King, D. D., Hollister.
Rev. C. N. Lathrop, 162 Hickory Ave., S. F.
Rev. Hamilton Lee, Haywards.
Rev. S. J. Lee, 4652 California St, S. F.
Rev. F. B. A. Lewis, M. D., 2770 Green St.,
Rev. J. O. Lincoln, 1051 Taylor St., S. F.
Rev. C. S. Linsley, Point Richmond.
Rev. William Lucas, 2121 Russell St., Berkeley.
Rev. W. A. MacClean, Salinas.
Rev. Clifton Macon, 497 29th St., Oakland.
Rev. F. A. Martyr, 2961 Pine Ave., Berkeley.
Rev. George Maxwell, 2840 25th St., S. F.
Rev. A. A. McAlister, U. S. N., P. O. Box 302, Vallejo.
Rev. E. H. McCollister, Santa Cruz.
Rev. J. P. McCullough, 2618 Durant Ave., Berkeley.
Rev. E. A. McGowan, San Miguel.
Rev. J. S. McGowan, Monterey.
Rev. C. L. Miel, 420 29th Ave., S. F.
Rev. F. D. Miller, D. C. L., 469 Fair Oaks St., S. F.
Rev. Samuel Mills, 5425 Shattuck Ave., Oakland.
Rev. A. L. Mitchell, 698 So. 7th, San Jose.
Rev. Hugh E. Montgomery, Menlo Park,
Rev. Edward Morgan, Hotel Richelieu, S. F.
Rev. Paul H. Murakami, 2236 Post St., S. F.
Rev. F. C. Murgotten, 2314 Hilgard Ave., Berkeley.
Rev. Daniel G. C. Ng, 966 Clay St., S. F.
Rev. E. L. Parsons, 2532 Durant Ave., Berkeley.
Rev. Arch Perrin, 2850 Steiner St., S. F.
Rev. H. H. Powell, D. D., Ph. D., San Mateo.
Rev. W. A. Rimer, Pacific Grove.
Rev. Irving Spencer, 663 8th St., Oakland.
Rev. C. L. Thackeray, Watsonville.
Rev. C. O. Tillotson, Seabright.
Rev. Ross Turman, Sausalito.
Rev. J. P. Turner, Potrero Ave., nr. 25th
Rev. D. R. Wallace, 847 35th St., Oakland.
Rev. G. E. Weagant, 2507 Pine St., S. F.
Rev. Halsey Werelein, Jr., 81 N. 2nd St., San Jose.
Rev. W. H. Wheeler, Church of the Advent, East Oakland.
Rev. F. G. Williams, Pacific Grove.
Rev. T. J. Williams, 61 8th St., Oakland.
Rev. M. D. Wilson, 3042 Nicol Ave., Fruitvale.
Rev. G. H. B. Wright, 2364 Fulton St., S. F.

Clergy Officiating Under License from the Bishop.

Rve. D. Dunlop, Paso Robles.
Rev. W. R. Jenvey, D. D., 82 Mesa Ave., Piedmont.
Rev. W. H. Ratcliff, Berkeley.
Rev. W. H. Webb, Belvedere.

Foster & Short

PRINTERS
BOOKBINDERS
ENGRAVERS

342 Howard St., San Francisco
Telephone Kearny 1727

R. GEISSLER,
56 West 8th Street, New York.
CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,
Embroideries, Fabrics.
MEMORIALS FOR THE CHURCH AND CEMETERY.
TRADE MARK.

CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
Clothing for Clergymen
COX SONS AND VINING
72 Madison Av., New York

J. SPAULDING & CO.
PIONEER STEAM CARPET BEATING MACHINES
Sewing and Relaying of Carpets a Specialty
Special Attention to Carpet Dyeing
Office and Works, 353-357 TEHAMA ST., San Francisco
Phone Douglas 3084 Home Phone 2347

McLAREN, GOODE & CO.
CERTIFIED PUBLIC ACCOUNTANTS
519 California Street, San Francisco
and at Portland and Los Angeles
Correspondents in London, New York and other cities

Church Furnishings
IN GOLD, SILVER AND BRASS
Church and Chancel Furniture
WRITE FOR CATALOGUE
FOR EPISCOPAL CHURCHES
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wisconsin

MEMORIAL WINDOWS
IN ENGLISH STAINED GLASS
By HEATON BUTLER & BAYNE, London
ALSO THE PRODUCTIONS OF
THE GORHAM STUDIOS

Tablets, Altars, Lecturns and Church Furnishings in Gold, Silver, Brass, Bronze, Marble or Wood.

EUCHARISTIC VESTMENTS,
PRAYER BOOKS, BIBLES, Etc.
WE INVITE A COMPARISON OF VALUES
SPAULDING & CO.
Representing The Gorham Co's Ecclesiastical Department,
JACKSON BOULEVARD AND STATE STREET, CHICAGO, ILL.

CHURCH EMBROIDERY
ST. MARY'S GUILD
Trinity Church, corner Gough and Bush Streets, San Francisco
Meetings Fridays from 2:00 to 5:00 p. m. Orders taken for Altar Cloths and Altar Linen, Book Marks, Stoles, Surplices, Hangings, etc. Address
MRS. H. GULLIXSON
Duboce Apartments, San Francisco
Telephone Market 5431

Send Your Orders
FOR ANYTHING ECCLESIASTICAL OR OTHERWISE
to the
BUREAU OF INFORMATION AND SUPPLY
DIOCESAN HOUSE
1217 Sacramento St., San Francisco, Cal.

Catalogs of most of the Church Publishers and Furnishers.
Many Samples of Church Booklets, Parish Registers, Treasurer's Books, Etc.
We aim to keep in stock anything needed by the Clergy in the way of Certificates, Confirmation Manuals, Hymnals, Service Books, S. S. Reward Cards, Etc.
Will supply any Book published or anything for the Church or Sunday School at the same price as elsewhere and save you the trouble of Correspondence.
Allow 12 days for any book not in stock. Write for information about anything.
A good line of Easter Cards and Prayer and Hymnal Sets.
STOCK WILL INCREASE IN PROPORTION TO PATRONAGE.

A SPECIAL INDUCEMENT
TO NEW SUBSCRIBERS

The New York Churchman
(weekly)
and
The Pacific Churchman
(monthly)

$3.50 for the Laity
$3.00 for the Clergy

In order to increase the circulation of both these publications we are making this very liberal offer.

Address THE PACIFIC CHURCHMAN
342 Howard Street,
San Francisco, California